

**JESUS-CENTRIC MISSION OF THE KOREAN CHURCH
IN A RELIGIOUSLY PLURALISTIC AGE**

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Suh Young Na
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Suh Young Na

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

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Faculty Committee

Cornelia R. Rogers

Stephen King

April 30, 1991
Date

Althia Moore
Dean

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Abstract

Jesus-centric Mission of the Korean Church in a Religiously Pluralistic Age

Suh Young Na

Jesus' church was built on the foundation of the faith that Jesus is the Christ and has divinity as well as humanity. This church has carried out Jesus' Great Commission, proclaiming for about two thousand years that man should believe in Jesus to be saved. However, with the world becoming close and global, the emphasis on "Jesus only" is shifting to "without Jesus."

This project addresses the problem of de-emphasizing the name of Jesus in the religiously pluralistic age of today. In some theologies, this world and earthly salvation have been emphasized as the church becomes more and more secularized. As long as earthly salvation is emphasized, Jesus cannot but be relativized because founders of other religions also taught man to love one another, to be human, or to be free from selfishness. Accordingly, it is said that for Christians Jesus is Christ and for Buddhists Buddha is Christ. Eventually, by recognizing salvation even in other religions, in Christian theology salvation without Jesus became possible.

In mission theologies, too, there is a tendency of mission "without Jesus." In mission the thrust is to proclaim and participate in the kingdom of God, where sin is unconditionally forgiven regardless of whether one believes in Jesus or not. If humanization or neighborization is the goal of mission, that mission may be possible without Jesus.

These trends are against the faith that Jesus is the only Savior. They are eroding the foundation of the church, which is the Jesus-only faith.

In this situation, the Korean church that grew rapidly launched her Jesus-centric mission with missionary zeal. The characteristics of the Korean church are keeping the Jesus-only faith, praying always, believing the Bible as the Word of God, being filled with the Holy Spirit, and other resources. These characteristics are necessary conditions for mission. It is certain that the Korean church will be a faithful missionary church obeying the Great Commission. She will also contribute to helping the world churches keep the Jesus-only faith.

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To my father,
whom the Korean church history
will evaluate.

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CHAPTER 1

Introduction

The Christians have been given the Great Commission, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."¹ We who believe in Jesus as the Lord should obey Him and make all people be in the name of Jesus.

At this point a problem occurs. Some theologians worry about: if we claim for salvation through Jesus alone and try to baptize, in the name of Jesus, even people of other religions, that will be against the world peace. Hans Küng says, "There will be no peace among the people of this world without peace among the world religions."²

In this situation, should we still urge people of the other religions to convert to Jesus Christ or leave them in their own ways for the sake of global peace? The former attitude can be held when we believe that Jesus alone is the way to salvation. The other can be held when we recognize that other religions are ways of salvation. The author is on the side of the former.

¹ Matt. 28:19-20 (RSV). All references are to the RSV unless specified.

² Hans Küng et al., Christianity and the World Religions, trans. Peter Heinegg (Garden City: Doubleday, 1986), 443.

Problem Addressed

The problem addressed by this project is the tendency of de-emphasizing the name of Jesus in a religiously pluralistic age of today.

Importance of the Problem

The problem addressed by this project is important. It is the matter of Christianity's identity. Christian theology today tends to shift its focus from Christ to God. It is because it realizes the existence of other religions. As Wilfred Cantwell Smith asked, if we explain the fact that the Milky Way is there by the doctrine of creation, how can we explain the existence of other religions? We cannot say that they are all meaningless. While recognizing the other religions, Christian theology avoids focusing on Jesus Christ so that Christianity can have positive relationship with them.³ Theologians today think that focusing exclusively on Jesus Christ makes it impossible to dialogue with other religions and makes the global family divided. On the other hand, for them, centering on God opens the way for dialogue with other religions and enables unity of all human beings in the kingdom of God to be possible. At this point, we ask a question: Is Christianity without Jesus Christ possible? Of course some people might say from the perspective of secularization that that very Christianity is what Christ wanted. The matter which this project deals with is related to the identity of Christianity.

Today the question whether Jesus is the Savior or a savior is being asked in relation to other religions. It is the matter which is inseparable from our salvation. We become Christians for salvation, whatever it means. The Church

³ Harold Coward, Pluralism: Challenge to World Religions (Maryknoll: Orbis, 1985), 26.

exists for salvation. Therefore, the problem addressed is important for Christian life and the reason for being of the Church. If our salvation is of this world, Jesus Christ can be thought as a savior. On the contrary, if it is not limited to this world, that is, everlasting salvation, Jesus Christ must be the Savior. The author is on the side of the latter. The "Social Gospel" in the early part of this century and secular theology in the 1960s caused theologies of today lose the dimension of transcendence in Christianity. The Social Gospel denied the other-worldliness of Christianity.⁴ "Secularism is the conviction that the only real world for humankind is that of the temporal and transient, a world knowable essentially through the methods of the natural science."⁵ An unknown God is no longer the absolute and authoritative being. Humans must create their own destiny. With these ideas, the Social Gospel and secularism are focusing on this world. They have an effect on theologies of today. They emphasize present salvation. For this goal, they say that all humankind must work together breaking walls between religions. Jesus is, for them, merely a savior with the founders of other religions. This matter will be discussed in this project.

The problem addressed by this project also has to do with what the Christian mission is. When we reach the understanding that Christianity is one of the ways of salvation, we do not have to say to non-Christians, "Believe in Jesus." Instead, we can say to the Buddhist, "Believe in Buddha more sincerely." The name of Jesus may be no longer useful to people of other religions. It is against the traditional Christian mission of the proclamation of the gospel of Jesus Christ.

⁴ Walter Rauschenbusch, A Theology for the Social Gospel (1917; rpt., Nashville: Abingdon, 1987), 157.

⁵ Deane William Ferm, Contemporary American Theologies (San Francisco: Harper and Row, 1981), 21.

As an evangelical, the author has a feeling of a crisis in Christian mission as well as theology.

In this situation I hope that the Korean church will contribute to overcoming the crisis. Almost all Korean Christians have the Jesus-only faith because they became Christians in the midst of the religiously pluralistic context. They are promoting the campaign of "Korea Gospelization," to become "World Gospelization." Letting Korean Christians notice their position in this age and encouraging them to carry out their vocation by this project are important to the author, who will have to work together with them as a Korean for the gospelization of the whole world.

Thesis

My thesis is that the biblical faith that the Korean church keeps and her Jesus-centric mission will contribute to overcoming Christianity's identity crisis.

Definition of Major Terms

Major terms used in this project are defined as following.

Religiously Pluralistic Age

Wherever there are human beings, there have been at the same time many religions. However, notice was scarcely taken to the phenomenon until people realized that they were a global family due to advances in the means of communication and transportation. The term "religiously pluralistic age" refers to this age when we on the globe feel like a family beyond the nation and simultaneously perceive other faiths, which might be walls between us.

Jesus-centric Mission

Some Christians understand Christian mission to participate in the mission of God, proclaiming the presence of the Kingdom of God and working for its historical realization. In this understanding, unconditional forgiveness of sins, deed of love, and universal salvation are stressed rather than forgiveness of sins by personal repentance and conversion to Jesus and salvation by faith in Jesus. Accordingly, the saviorship of Jesus Christ is likely to be de-emphasized. For emphasizing saviorship of Christ Jesus, I considered using the term "Christocentric mission" in this project. However, C. Dean Freudenberger, who knows my purpose for this project well, suggested I use the term "Jesus-centric."

Some theologians today who do not see "Christ" as a proper noun but a principle intend to make it a common ground between religions and use the term, "Christocentric." Jesus-centric mission refers to mission that emphasizes the saviorship of Jesus who sacrificed himself once and for all to take away the sins of the world.

Conservative Evangelical

The term "conservative evangelical" is in this project used to describe Christians and organizations related to churches and bodies outside the World Council of Churches and the ecumenical movement. Theologically, conservative evangelicals are characterized by a strong emphasis on personal experience and a strict adherence to a doctrinal position including inerrancy of scripture, the divinity of Jesus Christ, the Virgin Birth, a substitutionary theory of the Atonement, and the physical resurrection and bodily return of Christ.⁶

⁶ Rodger C. Bassham, Mission Theology (Pasadena, Calif.: William Carey Library, 1979), 173-74.

Theology of Religions

Since the study on the relation of Christianity to other religions in theology has been brisk lately, theologians who were involved in this study began to call the discipline "theology of religions."

The Great Commission

The term "Great Commission" is the name commonly given to the last command of Jesus Christ. Jesus said to his disciples shortly before He ascended: "Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you,"⁷ and, "You shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the end of the earth."⁸ The Great Commission "has inspired countless missionaries to take up their task" and "is generally viewed as a command which Christ's followers are to obey."⁹ The message to be carried includes the historical events of the incarnate Christ's life and redemptive death, resurrection, and His second coming.

Missio Dei

Missio Dei in Latin means "the mission of God." Although the term had been used in the Catholic church, since Georg F. Vicedom's book Missio Dei, it

⁷ Matt. 28:18-20 (cf. Mk.16:15,16; Lk.24:46-49). See Karl Barth, "An Exegetical Study of Matthew 28:16-20," The Theology of the Christian Mission, ed. Gerald H. Anderson (New York: McGraw-Hill, 1961), 55-71.

⁸ Acts 1:8.

⁹ Harry R. Boer, "Great Commission," Concise Dictionary of the Christian World Mission, eds. Stephen Neill, Gerald H. Anderson, and John Goodwin (Nashville: Abingdon, 1971), 235.

has received wide publicity in both the Protestant and the Catholic church. The notion missio Dei has developed to the extent that Christian mission should not emphasize Jesus as the only Christ. However, that is very far away from Georg F. Vicedom's theology. He is one of the first signers of the Frankfurt Declaration, which declared that in Jesus alone is eternal salvation and that it is the goal of Christian mission to make known to all people salvation through Jesus.¹⁰ I believe that we have to return to the original meaning of "missio Dei."

Gospelization

Gospelization is a term used in Korea. For example, Korean Christians use it in the case of "Korea Gospelization," which means to make all Koreans believe in Jesus, live as He tells them to in the Bible, and so be in the state of being saved in Jesus the Savior. In this the Bible is stressed rather than Christian religion.

I distinguish "neighbourization" from "gospelization." "To neighbourize" means to make neighbours of people with whom we find displeasure, people of whom we are jealous, and people against whom we fight. When we gospelize the world, the world will be neighborized. However, not all neighborization is gospelization. This is because neighborization can be realized even through other world religions.

Salvation

In this project, the terms "earthly salvation" and "eternal salvation" are used. I call salvation in this life earthly salvation. It is what we mean when we are

¹⁰ "The Frankfurt Declaration," Christianity Today, June 1970: 5.

talking about humanization, neighborization, the better world where there are justice, love, and peace, the experience of God that brings both meaning and freedom, and the welfare of all humanity. It is salvation in the sense of the fullness of human life on earth. Eternal salvation is from the above. It is everlasting because it is union with eternal God through God-man Jesus. It begins in this life with the salvation of the soul, which is the purpose of our faith in Jesus.¹¹ Eternal salvation can include earthly salvation; not in reverse.

The Jesus-only faith

The Jesus-only faith means the faith that Jesus alone is the Savior of the world. On the other hand, in cases in which Jesus is not necessary for salvation the term "without Jesus" is used in this project. For example, "mission without Jesus" can be possible in a case which a theology claims that building a better world by following Jesus is mission. It is because such a mission can be possible with founders of other religions who taught man to be human and to love one another. In that case Jesus is not necessary.

Previous Work

I am going to review the current status of discussion about relations between Christianity and other religions, Christian mission, and the Korean church and her mission.

First, I will discuss the relations of Christianity to other religions. Before discussing Christian attitudes toward other religions, let us look at some ways of viewing religions. Joseph Runzo's way is as following:

¹¹ 1 Peter 1:9.

1. Atheism: all religions are mistaken.
2. Religious Exclusivism: only one world religion is correct, and all others are mistaken.
3. Religious Inclusivism: only one world religion is fully correct, but other world religions participate in or partially reveal some of the truth of the one correct religion.
4. Religious Subjectivism: each world religion is correct, and each is correct insofar as it is best for the individual who adheres to it.
5. Religious Pluralism: ultimately all world religions are correct, each offering a different salvific path and partial perspective vis-a-vis the one Ultimate Reality.
6. Religious Relativism: at least one, and probably more than one, world religion is correct, and the correctness of a religion is relative to the worldview(s) of its community of adherents.¹²

Hans Küng lists four positions, proposing his position, an ecumenical position, as following.

1. The Atheist position: no religion is true. Or else: all religions are equally untrue.....
2. The Absolutist position: only one unique religion is true. Or else: all other religions are untrue.....
3. The Relativistic position: each religion is true. Or else: all religions are equally true.....
4. The Inclusive position: one religion alone is the true one. Or else: all religions have a share in the truth of one religion.¹³

Christianity's main attitude toward other religions throughout the Christian history is exclusivism or the absolutist position. Today, it shifts toward pluralism through inclusivism. Of course the main stream still remains to be exclusivism.¹⁴

¹² Joseph Runzo, "God, Commitment, and Other Faiths," Faith and Philosophy 5, no. 4 (October 1988): 346-47.

¹³ Hans Küng, "Towards an Ecumenical Theology of Religions: Some Theses for Clarification," Christianity Among World Religions, eds. Hans Küng and Jürgen Moltmann (Edinburgh: T. and T. Clark, 1986), 119-25.

¹⁴ Michael David Holden, The Place of Exclusivist Religion in the Contemporary World, Ph.D. Diss., Claremont Graduate School, 1985 (Ann Arbor: UMI, 1985), pp. 122, 156.

When we see these three attitudes, exclusivism, inclusivism, and pluralism, in the light of the Christian Bible as the inerrant Word of God, pluralism is not acceptable. Pluralism says that all world religions are correct. However, some religions are against teaching of the Bible that Jesus is the Christ. With regard to exclusivism and inclusivism, the Bible says of both the only revelation and a universal revelation. "No one has ever seen God. The only Son [Jesus], who is the same as God,...has made him known."¹⁵ "Ever since the creation of the world his invisible nature...has been clearly perceived in the things that have been made. So they are without excuse."¹⁶ Paul the Apostle preached salvation through the faith in only Jesus for all his life. In this, his attitude is exclusive. On the other hand, he recognized Athenians' religiousness and had a dialogue with them.¹⁷ In this, his attitude seems inclusive.

It is not easy to classify theologians into exclusivist, inclusivist, and pluralist. Alan Race classified them in his book Christians and Religious Pluralism¹⁸ as following: exclusivism - Karl Barth, Emil Brunner, Hendrick Kraemer, and Lesslie Newbigin; inclusivism - John Nichol Farquhar, Karl Rahner, Eugene Hillman, Hans Küng, John A.T. Robinson, Heinz Robert Schlette, and Dom Bede Griffiths; pluralism - Ernst Troeltsch, William Ernest Hocking, Arnold Toynbee, Paul Tillich, John Hick, John B. Cobb, Jr., Wilfred Cantwell Smith.

¹⁵ John 1:18.

¹⁶ Rom. 1:20.

¹⁷ Acts 17:22-34.

¹⁸ Alan Race, Christians and Religious Pluralism (Maryknoll: Orbis, 1982).

There are different classifications. Paul F. Knitter classifies them in his book No Other Name?¹⁹ : The conservative Evangelical model (One true religion) - Karl Barth; The mainline Protestant model (Salvation only in Christ) - Paul Althaus, Emil Brunner, Paul Tillich, Carl Heinz Ratschow, Wolfhart Pannenberg, Carl Braaten, Lesslie Newbigin, Stephen Neill, Paul Devanandan, and M. M. Thomas; The Catholic model (Many ways, one norm) - Karl Rahner, Hans Küng, M.A.C. Warren, Kenneth Cragg, John V. Taylor, Choan-Seng Song, Kosuke Koyama, D. Preman Niles, and John B. Cobb, Jr.; The theocentric model (Many ways to the center) - John Hick, Raimundo Panikkar, Stanley Samartha, Rosemary Radford Ruether, John Pawlikowski, and Tom Driver.

Harold Coward's classification in his book Pluralism: theocentric approaches - Paul Tillich, John Hick, Wilfred Cantwell Smith, Krister Stendahl; Christocentric approaches - John B. Cobb, Jr., Wolfhart Pannenberg, Francis Schaeffer, and Karl Rahner; the dialogical approach - Stanley Samartha, Raimundo Panikkar, John Dunne, John Taylor, Klaus Klostermaier, and Donald Swearer.

Glyn Richards classifies them in his book Towards A Theology of Religions²⁰: The exclusiveness of the Neo-Orthodox response - Karl Barth, Emil Brunner, and Hendrik Kraemer; The response of relativism and inclusivism - Ernst Troeltsch and Arnold Toynbee; The essentialist response - Friedrich Schleiermacher, W. E. Hocking, Rudolf Otto, and Carl Gustav Jung; The Catholic response - Hans Küng, H. R. Schlette, and Karl Rahner; The dynamic-typological approach - Paul Tillich; The dialogical approach - John Hick, Ninian Smart,

¹⁹ Paul F. Knitter, No Other Name? (Maryknoll: Orbis, 1985).

²⁰ Glyn Richards, Towards a Theology of Religions (London: Routledge, 1989).

Wilfred Cantwell Smith, and Raimundo Panikkar; The Christocentric response - M. M. Thomas, Stanley J. Samartha, and Paul Devanandan.

Let us briefly look at some of these theologians. Karl Barth is an advocate of such exclusivism. He stated in his Church Dogmatics that "religion is unbelief"²¹ because it is human effort to reach God. God is revealed only by himself- Jesus Christ. His firm conviction can make people do not have to raise useless questions with saying this or that.

Emil Brunner says in his book Revelation and Reason²² that Jesus Christ alone is the Way. He disagreed with Barth in the disvaluation of other religions though he was also an exclusivist as Barth was. His viewpoint may enable Christians to dialogue without hostility with people who have other faiths in order to lead them to a new life.

Hendrik Kraemer also saw other religions positively in his book The Christian Message in a Non-Christian World.²³ He recognized that all religions have value, but not truth. Only God's self-revelation in Jesus Christ is the truth. Kraemer's view implied well that salvation is only through Jesus Christ and not through a religious institution or tradition.

²¹ Karl Barth, Church Dogmatics, vol. 1/2, sec. 17 (Edinburgh: T. and T. Clark, 1956), 299.

²² Emil Brunner, Revelation and Reason, trans. Olive Wyon (Philadelphia: Westminster, 1946).

²³ Hendrik Kraemer, The Christian Message in a Non-Christian World (London: Harper and Bros., 1938).

Karl Rahner who introduced the notion of "anonymous Christian"²⁴ had influence on the Second Vatican Council of the Roman Catholic Church. Vatican II acknowledged that "those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience."²⁵ The Catholic Church actually gave up its dogma of extra ecclesiam nulla salus (outside the Church no Salvation).²⁶ Hans Küng objected to the term "anonymous Christian" and said of the "ordinary" way and the "extraordinary" way of salvation in religions.²⁷

John Hick is famous for the proclamation of a Copernican revolution in theology. He says that it is mythological, not real, that Jesus was the God Incarnate; therefore, we can say that there is salvation in Christ without having to say that there is no salvation other than in Christ. He says that other religions are ways of salvation.²⁸

Second, I will review Christian mission. New understandings of mission appeared with declining of the Western church. These have commonness:

(1) the impact of secularism upon the definition of evangelism, (2) the limiting of the scope of missions to horizontal relationships, (3) the church's listening to the world rather than to the Lord for the terms of its

²⁴ Karl Rahner, Theological Investigations, vol. 5, trans. Karl-H. Kruger (1966; rpt, London: Darton, Longman and Todd, 1975), 132.

²⁵ Walter M. Abbott, ed., The Documents of Vatican II, trans. Joseph Gallagher (New York: Herder and Herder, 1966). 35.

²⁶ John Hick, "The Non-Absoluteness of Christianity," The Myth of Christian Uniqueness, eds. John Hick and Paul F. Knitter (Maryknoll: Orbis, 1987), 20.

²⁷ Küng et al., Christianity and the World Religions, 24.

²⁸ John Hick, "Religious Pluralism and Salvation," Faith and Philosophy 5, no. 4 (October 1988): 366.

mandate, (4) the restriction of humanization to the improvement of social structures without reference to man's relation to God, (5) the presumption that no meaningful talk about God is possible today, (6) the tendency to minimize differences among religions as inconsequential, (7) limiting Christology to an emphasis upon the humanity of Jesus, (8) defining salvation primarily in this-worldly terms.²⁹

To review mission theologies, Rodger C. Bassham deals in his book Mission Theology with three understandings of Christian mission tracing in detail the missiology history of each: conservative evangelical, ecumenical, and Catholic understanding. He says that these three streams are getting close and will meet each other in the triune God.

John R. W. Stott is one of representatives of conservative evangelicals. He says in his book Christian Mission in the Modern World³⁰ that the Christian mission denotes what God sends his people into the world to do. It includes evangelism and social responsibility.

Orlando E. Costas says in his book Christ Outside the Gate: Mission Beyond Christendom³¹ that the Christian mission is to participate in the mission of God which is presence and proclamation of the Kingdom of God. Mission is no longer to go from Christendom to non-Christians because salvation is outside the gate.

²⁹ William J. Richardson, Social Action vs. Evangelism (Pasadena, Calif.: William Carey Library, 1977), 8.

³⁰ John R. W. Stott, Christian Mission in the Modern World (Downers Grove, Ill.: Intervarsity, 1975).

³¹ Orlando E. Costas, Christ Outside the Gate: Mission Beyond Christendom (1982; rpt., Maryknoll: Orbis, 1989).

In his book Announcing the Reign of God, Mortimer Arias sees mission as announcing the kingdom. "Kingdom evangelizations, then, cannot but be Christ-centered evangelization." He says that in order to let the Good News be the grace of God it must be "forgiveness of sins before repentance, confession, and restitution!"³² which are for him to be burdens to the adherents to other religions.

Richard P. McBrien says in his book Do We Need the Church? that because the Kingdom of God comes into being wherever and whenever men love one another, we do not need the Church as the center of God's plan of salvation and such mission as plant churches.³³

Third, I will review the Korean church and her mission. As J. P. Lilley predicted 80 years ago, "In Korea the progress of evangelism has been so great as to warrant the hope that it will be one of the first nations of farther East to be fully evangelised,"³⁴ the Korean church growth today is marvelous. Concerning the factors of the growth, we can consider the religious context in Korea.

The religious context in Korea has been pluralistic since before Christianity arrived. The Korean church was established in a religiously pluralistic society where traditional religions dominated the country, while the Western church experienced other religions in their own Christian society. The Korean church has

³² Mortimer Arias, Announcing the Reign of God (Philadelphia: Fortress, 1984), 20.

³³ Richard P. McBrien, Do We Need the Church? (New York: Harper and Row, 1969), 14.

³⁴ J. P. Lilley, The Victory of the Gospel: A Survey of World-wide Evangelism (London: Morgan and Scott, 1910), 193.

the Jesus-only faith and remains firm in its faith. It is just like a person who keeps his health because he was vaccinated against many diseases in his childhood.

Woon Mong Na, who has greatly contributed to growth of the Korean church, says in his book A Theory of Korea Gospelization³⁵ that the gospel that Jesus is the Savior should be heard by the people of other religions. A methodological example is Paul the Apostle, who through dialogue with love constructed common ground by becoming like his audience³⁶ and by using their language.³⁷

Sungbum Yoon hypothesizes in his book Theology of "Sung" that the birthmyth of Korea was formed under the influence of the doctrine of Trinity. He says that we can do mission in Korea using the myth that all the Koreans know as a common ground.³⁸ He attempted to draw a vivid line of Christianity again on a dotted line in Korean people's minds. He saw it as a methodology of mission in Korea.

Tongshik Rhu says in his book The Christian Faith Encounters the Religions of Korea that one of the causes for the success of the Christian mission in Korea is that Korean people's mind was ready for accepting the gospel by the Korean traditional religions: Shamanism provided Koreans with a foundation of understanding the Christian God and the Christian spiritual world; Confucianism provided them with foundation of understanding Christian ethics that tells people

³⁵ Woon Mong Na, A Theory of Korea Gospelization (1971; rpt., Seoul: Aehyangsook, 1972).

³⁶ 1 Cor. 9:19-22.

³⁷ Acts 17:23.

³⁸ Sungbum Yoon, Theology of "Sung" (Seoul: Seoul Culture, 1976), 217.

to serve God and neighbor.³⁹ Now, the Korean Church should distinguish the gospel from the Christian religion, he says, and be free from religion -- dereligionization -- in order to gospelize all Koreans.⁴⁰ He insists that the goal of gospelization in Korea, in other words, the goal of mission, is not to make them members of Christianity but to make the real human beings, the "Korean" Christians. According to him, it can be realized by working together with Korean religions. For him, an ideal of the true human being is the Christian with all the three characteristics: Wonhyo's muein, Yulgog's Gunja, Suwoon's "originality and decision."⁴¹ Thus, Tongshik Ryu understands mission as humanization. His methodology for the mission is cooperation with other religions.

Sunwhan Byun, the president of the Methodist Theological Seminary, Seoul, says that an attitude that the truth is revealed partially in the other religions and fully and finally in the gospel of Christianity only is not fair. He insists that the people of other religions also experience salvation.

Scope and Limitations

My precise intent in this project is to identify the problem in a religiously pluralistic age. It will bring critical discernment and help the Christian find a right way to go. The Korean church will have a vocation that it has to keep the Jesus-only faith and be a proclaimer of the gospel to the ends of the earth.

I am responsible for analyzing contemporary theologies of religion and mission and pointing out a theological trend shifting from "Jesus only" to "without

³⁹ Tongshik Ryu, The Christian Faith Encounters the Religions of Korea (1965; rpt., Seoul: Christian Literature Society, 1970), 144.

⁴⁰ Ibid., 236, 240.

⁴¹ Ibid., 267.

Jesus." Subsequently, I am going to introduce the Korean church which has the Jesus-only faith and is doing Jesus-centric mission.

This project, however, will not deal with rationale of superiority of Christianity to other religions. This project focuses on neither clarifying theologically the reasons why the conservative evangelical viewpoint is desirable nor methodology of how to evangelize people who have other faiths. One thing that this project emphasizes is that if one is a Christian who experienced grace of redemption through Jesus' cross, he will not be able to let the name of Jesus fade away from him. Instead he will naturally serve Jesus as his Lord, obey Him, and proclaim that Jesus is the Savior. He will be a witness of Jesus in word and in deed. As Jesus said, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses...to the end of the earth."⁴²

Procedure for Integration

Through library research, this project integrates two disciplines, theology of religions and Christian mission, appropriate to the assigned task. It also integrates resources available, the author's experience, and the Korean situation.

Chapter Outlines

Chapter 2 and Chapter 3 are about trends in contemporary theologies, the sources of the problem addressed by this project. The purpose of Chapter 2 is to grasp trends of contemporary theologies of religions and let the readers realize that it shifts from "Jesus only" to "without Jesus." Therefore, it contains theologians' viewpoints of non-Christian religions, their Christologies, and analysis

⁴² Acts 1:8.

of them and the author's opinion. The author also introduces the most radical theologies of contemporary theologies, liberation theologies. I will states the relation between Jesus and eternal salvation and earthly salvation. Although some theologians see Jesus Christ as a trouble to peace of a global family, God placed Jesus as "the stumbling stone."⁴³ We cannot put Him aside. Jesus said, "Do you think that I have come to give peace on earth? No, I tell you, but division."⁴⁴

In Chapter 3, the author shows that mission theologies for neighborization, which can be possible without Jesus, are separate from biblically traditional Christian mission theologies which are for proclamation of the gospel of Jesus. The author will first expose the fact that missionaries have done mission for giving "Jesus Christ" to the lost people who do not know God's plan of salvation from traces of biblical traditional missions. He makes readers aware that Christianity has a holy tradition which we never can overlook and in which we never can discard Jesus. We have that large crowd of witnesses, especially martyrs, who are watching our races of faith.⁴⁵ Then we can see mission theologies part in a contemporary debate. Finally we will meet "universal salvation" and contemporary mission theologies.

In Chapter 4, the author is going to introduce the Korean church which can be a contributor to solve the problem addressed by this project because she keeps firmly the Jesus-only faith and is carrying out Jesus-centric mission. The author will first introduce the Korean church's growth and her characteristics: The Jesus-

⁴³ Rom. 9:32-33.

⁴⁴ Luke 12:51.

⁴⁵ Heb. 12:1.

only faith, prayer, Holy Spirit movement, the Bible, and resources. These are motives of mission when we look through the mission history.

The Korean church has launched her world mission, while the Western church is tired of the world mission because even though it has tried to evangelize the world, non-Christians do not decrease in number but rather revive or increase in number. The Korean church is indebted to the West for the gospel. Now it is time to return it.

The final chapter is summary and conclusion.

CHAPTER 2

Salvation Without Jesus in Theology of Religions

Introduction

Salvation without Jesus is proclaimed today. Some theologians state publicly that Christians should not claim that Jesus alone is Christ. Although I do not believe this phenomenon is widespread among all churches, it is so in the field of theology, especially in Theology of Religions and Mission Theology.

The purpose of this chapter is to hear theologians who say that Jesus should be no longer the one and only Christ in the Theology of Religions.

The thesis of this chapter is to explain the trend of contemporary theologies of religions and to let the readers realize that it shifts from "Jesus only" to "without Jesus." Then, I will show liberation theologies so as to understand contemporary theological trends in understanding Jesus. I am going to analyze them from the Evangelical conservative point of view.

Attitudes toward Other Religions

Christianity is not alone in the world but with other world religions. Moreover, we cannot catch even an inkling of other religions' going into a decline but rather they still grow and extend despite the fact that countless missionaries and Christians have evangelized the gospel of Jesus all over the world. What

attitude will be adequate in this situation? Is it to keep the faith that Jesus alone is the way to salvation and claim the world's conversion to Christianity or to abandon that exclusive attitude, recognize other religions, and work along with them so that the will of God may be done on earth as it is in heaven?

Christian attitudes toward other religions are various from exclusivism -- which asserts that Christianity alone has the Truth to lead to salvation -- to pluralism, which asserts that Christianity is one of the ways to salvation because all the religions share the Truth. In this section, these attitudes will be introduced following the shifting of their view from "only Jesus" to "without Jesus."

Karl Barth

Karl Barth is a representative exclusivist. He said that all religions "do not escape the divine accusation of idolatry and self-righteousness."¹ "Religion is unbelief."² All adherents of other religions must turn away from their own religions to Jesus and embrace the true religion, Christianity, to be saved. He distinguished revelation from religion. Revelation is God's self-offering and self-manifestation. Religion is man's attempts to know God from his own standpoint. Religion is a totality of human possibility and activity to try to reach the Beyond by himself. It is foolish that a human being tries to reach there by himself, that is, all the efforts of man to realize God. God is the Absolute Other, who transcends human experiences and whom we cannot approach epistemologically. Unless God reveals himself, we cannot know of Him. Natural theology, which tries reaching God from the part of man starting with nature and creature, is quite different

¹ Barth, Church Dogmatics, vol. 1/2, sec. 17, 344.

² Ibid., 299.

from revelation theology, in which God says as a subject and man can but respond to Him. Karl Barth denied all the efforts by which man who is a subject tries to know God as an object -- anthropocentric approaches. God is the living Absolute Subject; He does not objectify Himself so that man can prove his existence. Even if man had proved existence of God, it is an idea of the demonstrator, not the living God Himself.

By understanding all religions, including the Christian religion, as human efforts to reach God by himself, Karl Barth came to be able to recognize Ludwig Feuerbach's criticism on religion. Feuerbach said that God did not create man but, on the contrary, man created God. The Being whom man calls God is, to tell the truth, man himself and merely ideas and desires of man embodied. Man has to wake up from a primitive dream in which man wants to satisfy his desires by the power of imaginary religion.

Barth, however, distinguished Christianity from other religions although that criticism on religion is applied to Christianity as far as it is a religion. Christianity is a revelation religion - a sanctified religion by revelation. "There is a true religion: just as there are justified sinners."³ Christianity can claim that it is the true religion through the name of Jesus Christ. Revelation and salvation are offered only in Jesus Christ. Without Jesus Christ "it is not merely something different. It is nothing at all."⁴ It has the Great Commission by which it can invite and challenge all the religions "to abandon their ways and to start on the Christian way."⁵

³ Ibid., 326.

⁴ Ibid., 347.

⁵ Ibid., 357.

Emil Brunner

Emil Brunner is also an exclusivist. He agrees with Barth that Christianity is based on revelation, which is soteriological. He, however, held that one can receive a communication from God because of an image of God that still remains in a human being although it is marred. The religions are "the product of the original divine revelation and of human sin."⁶ He says at the same time Yes and No to religions: Yes for their "sense of God" from the original revelation, and No for their "confused and distorted response" from "man's sinful blindness." Due to this original sin of man "the God of the 'other religions' is always an idol."⁷

Although Barth argued for Christian exclusivism by saying that Christianity alone has revelation, Brunner, who recognized revelation in other religions as above-mentioned, examined history of religions in order to find the tenability of Christian exclusivism. "Wherever there is religion, there is the claim to revelation."⁸ However, the final revelation is fulfilled in Jesus Christ. There is no trace of a revelation that claims to be universally valid in primitive religions. Religions of mysticism cannot make a claim to revelation. Only prophetic religions claim to be based on real revelation; Christianity, Zoroastrianism, Judaism, and Islam. Brunner argued that no revelation was given by Zoroaster and that Judaism and Islam know nothing of the revelation of a Person, the revelation as fulfillment. The Christian faith alone dares to maintain that revelation.⁹

⁶ Brunner, Revelation and Reason, 262.

⁷ Ibid., 264.

⁸ Ibid., 20.

⁹ Ibid., 218-36.

Brunner thinks non-Christian religions seem like "stammering words from some half-forgotten saying," because, according to him, "none of them is without a breath of the Holy, and yet none of them is the Holy. None of them is without its impressive truth, and yet none of them is the truth; for their Truth is Jesus Christ."¹⁰ "Jesus Christ is both the Fulfillment of all religion and the Judgement on all religion. As the Fulfiller, He is the Truth which these religions seek in vain.... He is also the Judgement on all religion. Viewed in His light, all religious systems appear untrue, unbelieving and indeed godless."¹¹ In Jesus Christ the Christian religion is also judged. "True religion" can therefore consist only in the fact that our trust is not in religion but in the divine mercy, the forgiving grace of Jesus Christ. The Christian faith has something wholly different from the other religions: it stands on the foundation of the faith in Jesus Christ, the Incarnation of the Son of God, full of grace and truth.¹²

Hendrik Kraemer

Hendrik Kraemer, as a missionary who faced other religions in the mission fields, felt that Barth stressed discontinuity too much. He is, however, also an exclusivist. He advocated a universal revelation of God by using Paul's speech at Athens. He held that God reveals himself to people of other religions; however, the knowledge of God is perverted by sin. Only God's revelation in Jesus Christ gives us new true knowledge of God and of ourselves. The legitimate source of

¹⁰ Ibid., 270.

¹¹ Ibid.

¹² Ibid., 258.

such knowledge is the Bible.¹³ We cannot overcome our human condition, being in sin, by our own efforts.¹⁴ The only hope for human beings is to accept God's love that was revealed in Jesus Christ.

Kraemer distinguished between value and truth in order that he might neither be in a position of exclusivist intolerance nor take up the relativist position that Christianity and other religions all have truth. He affirmed, "Christianity is therefore not absolute," but "the Revelation of God in Jesus Christ" is absolute.¹⁵ All the religions have value with their culture but not truth. The truth can be found only in the gospel of Christ. Kraemer distinguished the revelation in Christ from Christianity.¹⁶ All the religions are human intention, while the gospel is God's self-revelation. On this point, Kraemer is Barth's "most effective interpreter."¹⁷ For him, therefore, all the religions, including Christianity, are relative; only revelation in Christianity is absolute.

For him, the relationship between revelation (Christ, truth) and religion (Christianity, value) is not a direct rational connection. The connection is through messengers who have Christ as message. He argued that other religions should not be understood in terms of "fulfillment," because other religions cannot end in

¹³ Kraemer, The Christian Message, 61.

¹⁴ Ibid., 75-77.

¹⁵ Hendrik Kraemer, Why Christianity of All Religions? trans. Hubert Hoskins (Philadelphia: Westminster, 1962), 115-16.

¹⁶ Kraemer, The Christian Message, 145.

¹⁷ Leroy S. Rouner, ed., Religious Pluralism (Notre Dame: University of Notre Dame Press, 1984), 2.

Jesus even though they develop higher,¹⁸ but "conversion" and "regeneration."¹⁹
Like Barth, he saw salvation only in Jesus Christ.

John Nichol Farquhar

A fulfillment theory that Christianity is fulfillment of other religions was stated by John Nichol Farquhar. Farquhar argued in his book Crown of Hinduism that the religion of Jesus crowns or fulfills the other religions. Jesus crowned the religion of Israel by transforming it into the religion for all men.²⁰ Likewise, Christ does not destroy other religions,²¹ but purges and restores them. He specifically took an example. The Hindu spirit was looking for God manifest in the flesh, but did not fully realize it. Its incarnation only seemed to become man. In Christ, on the other hand, the Son of God actually became man. Jesus fulfills the Indian thought. The incarnate God of Hinduism is a great teacher. In Hinduism, this aspect of the ideal is very weak. However, Jesus is the World-teacher. The incarnate ones of Hinduism came to save. However, they were no Saviors of men. Jesus came to save the world. His life and death were redemptive. "Manikka Vachakar and Tulsi Das realized that the Incarnate One in His compassion and love would suffer for the sake of men: Jesus fulfilled their

¹⁸ Kraemer, The Christian Message, 123.

¹⁹ Ibid., 124.

²⁰ J. N. Farquhar, The Crown of Hinduism (London: Humphrey Milford; Oxford University Press, 1913), 51.

²¹ Farquhar quotes Matt. 5:17 and says, "In Him all the old lines meet, and again stretch out to all the world. He sums up His whole relationship to Israel in the words: I am come not to destroy, but to fulfill." See Farquhar, 53.

thought on the Cross of Calvary."²² "In Him [Jesus] is focused every ray of light that shines in Hinduism. He is the Crown of the faith of Indian."²³

Farquhar implied that through other religions God had revealed Himself partially to men in former ages.²⁴ He stated, "There has never been a religion that did not uplift men, that did not bring them nearer God."²⁵ However, he said God sent His Son into human life to crown all former revelation. Farquhar implied that all religions should be born again to Christianity by saying, "Hinduism must die in order to live. It must die into Christianity."²⁶ Other religions have truth and value, but must die and be reborn Christianity which has the highest truth.²⁷

Alan Coates Bouquet

Bouquet held in another way a fulfillment theory. He saw the prologue of the Fourth Gospel as the first attempt in which its writer intended to connect God's story of Christianity with pagan religions. He understood that the Johannine author witnessed Jesus to the Hellenes by using the term "Logos" which was well known to them and tried to demonstrate that Jesus was the real "Logos,"

²² Ibid., 444.

²³ Ibid., 458.

²⁴ Ibid., 344.

²⁵ Ibid., 26.

²⁶ Ibid., 51.

²⁷ Ibid., 28-29.

the Supreme Incarnation of the Logos.²⁸ Bouquet said that teaching of Justin Martyr deserved careful examination that those who lived 'according to Logos' were 'Christians before Christ'²⁹ even though they were regarded as atheists. He recognized that there are people who are living according to Logos in the other religions. They are "not far from the Kingdom."³⁰ They embraced most of the sage of Asia: Zarathustra, Buddha, Kung Fu-tze, Chang-tzu, Mohammed, etc.³¹

This means that God's revelation was given to people of other religions where there was not Jesus of Nazareth, too, and not only through Jesus but also through pagans like Socrates. In Bouquet, however, there is a gap between Jesus and other sages.³² God revealed Himself discontinuously and specially in Jesus, not gradually and generally.³³ Jesus came not to destroy but to fulfill the Hebrew prophets and also general revelation in other religions. Thus, he understood universal revelation as a preliminary stage for particular revelation, the historical event of the Incarnation. He urged that it might not be impossible to be "Christian Buddhists" like Christian Stoics in the past.³⁴

²⁸ Alan Coates Bouquet, The Christian Faith and Non-Christian Religions (New York: Harper and Bros., 1958), 148, 157, 164.

²⁹ Ibid., 137.

³⁰ Ibid., 160.

³¹ Ibid., 138. See also Bouquet, "Revelation and the Divine Logos," 191.

³² Bouquet, "Revelation and the Divine Logos," 192.

³³ Ibid., 195.

³⁴ Ibid., 198.

By this Logos which is embodied in Jesus, human elements, even the church, is judged and renewed. Bouquet advised Christians to recognize that there is truth in other religions and baptize it into the service of the Eternal God.³⁵

Karl Rahner

Rahner is a Catholic theologian who came up with the term "anonymous Christian." He is convinced of the absoluteness and universal validity of the Christian faith, and, at the same time, of God's universal salvific will. He finds out a way that these two aspects can be reconciled "by stating that every human being is really and truly exposed to the influence of divine, supernatural grace."³⁶ In this case, even though one has not been exposed to Christ because of historical or geographical circumstance, he can experience God's grace in other religions. This makes us, Christians who believe that Christ alone is the Way of salvation, reach a paradox: salvation can be gained only through Christ, but it can be reached via another religion. The resolution of the paradox is that if salvation is reached via another religion, then "it must be possible to be...an anonymous Christian."³⁷ Opening thus the door of salvation to people of another religions, Rahner holds the superiority of Christianity: the explicit Christian has "a greater chance of salvation"³⁸ than the anonymous Christian, a member of another religion.

³⁵ Ibid., 193.

³⁶ Rahner, 123.

³⁷ Ibid., 132.

³⁸ Ibid.

John B. Cobb, Jr.

Although John B. Cobb, Jr. is one of those who are difficult to be classified, the author positions him here. Cobb defines Christ as "creative transformation."³⁹ He asserts "strongly" that Christ is not limited to the historical figure of Jesus. However, he also says "strongly" that it is irresponsible to speak of Christ without the connection to Jesus. Consequently, he is told that his Christ is "too closely" to Jesus.⁴⁰ He states, "Christ is the Logos as incarnate. The Logos is the cosmic principle of order, the ground of meaning, and the source of purpose."⁴¹ Therefore, for him, Christ can be found in other religions, too. He says, "Christ is the Way that excludes no Ways."⁴² The Christ incarnated itself in Jesus. However, for him, there might be someone in whom Christ incarnated itself besides Jesus.⁴³ Nevertheless, Cobb holds the unique normativity of Jesus. He says that Jesus is "the full incarnation of the Logos" and that the Logos was "distinctively embodied in Jesus."⁴⁴

³⁹ John B. Cobb, Jr., Christ in a Pluralistic Age (Philadelphia: Westminster, 1975), 21.

⁴⁰ John B. Cobb, Jr., "Christ Beyond Creative Transformation," Encountering Jesus: A Debate on Christology, eds. Stephen T. Davis et al. (Atlanta: John Knox, 1988), 169.

⁴¹ Cobb, Christ in a Pluralistic Age, 71.

⁴² Ibid., 22.

⁴³ Ibid., 142.

⁴⁴ Ibid., 24.

John Hick

Hick says that we, Christians, have to make what might be called a Copernican revolution in our theology of religions rather than like Karl Rahner we try to find room for our non-Christian brethren in the sphere of salvation.⁴⁵ Just as Copernicus realized that the sun is at the center, not the earth, so "we have to realize that universe of faith centers upon God, and not upon Christianity or any other religion."⁴⁶ Hick says that there is but one God and that the devout in the various great world religions are in fact worshipping that one God, but through different, overlapping concepts or mental images of him.⁴⁷

He distinguishes between God in Himself and God as humanly experienced. The Religious Reality, "something which is supremely important"⁴⁸ which we call God, Allah, Nirvana, and so on, that we perceive is not the Real an sich but the Real which is perceived through the mental "lens" of one of the great traditions. Therefore, we can say that the different characters of God in the world's religious traditions are all correct. In Hick the claim for Jesus to be the God Incarnate is also a production of the Christian tradition. He argues that Jesus did not think of himself as the God Incarnate. Hick says that it is salvifically important that what religions characterize is not the Real in itself.

⁴⁵ John Hick, "'Whatever Path Men Choose Is Mine'," Christianity and Other Religions, eds. John Hick and Brian Hebblethwaite (1980; rpt., Philadelphia: Fortress, 1985), 180-81.

⁴⁶ Ibid., 182.

⁴⁷ Ibid., 177-78.

⁴⁸ Robert McKim, "Could God have More Than One Nature?" Faith and Philosophy 5, no. 4 (October 1988): 378.

In him salvation takes place within all the world religions. To quote him, "The great world religions are, then, ways of salvation."⁴⁹ "We must say that all salvation, within all religions, is the work of the Logos and that ... men in different cultures and faiths may encounter the Logos and find salvation. But what we cannot say is that all who are saved are saved by Jesus of Nazareth."⁵⁰ His criterion for excluding a false religion is "its visible fruits in individuals and societies."⁵¹ He says that "a religious tradition has value to the extent that it constitutes an effective context for the salvific transformation of human existence from self-centeredness to Reality-centeredness."⁵²

He asserts that we can avoid falling into exclusivism with the idea of Incarnation by treating the Incarnation as a mythological idea. In this, Christians can declare that God can be met "truly" in Jesus but not "only" in Jesus and their faith that Jesus is the Lord, the center for Christian life while opening the dialogues between religions.

Wilfred Cantwell Smith

The goal of Smith is "constructing theories that would prove acceptable both to Jews and to Buddhists, both to Muslims and to Christians."⁵³ Smith says

⁴⁹ Hick, "Religious Pluralism," 366.

⁵⁰ John Hick, "Jesus and the World Religions," The Myth of God Incarnate, ed. John Hick (London: SCM, 1977), 181.

⁵¹ John Hick, "A Concluding Comment," Faith and Philosophy 5, no. 4 (October 1988): 453.

⁵² Ibid.

⁵³ Wilfred Cantwell Smith, The Faith of Other Men (New York: Harper Torchbooks, 1972), 98.

that "it is not morally possible...to say to devout, intelligent, fellow human beings: 'We are saved and you are damned'; or, 'We believe that we know God, and we are right; you believe that you know God, and you are totally wrong.'"⁵⁴ He understands that exclusivist Christologies are against Christian charity. For him, "No statement about Christian faith is valid to which in principle a non-Christian could not agree."⁵⁵ His proposal is to affirm that "a Buddhist who is saved, or a Hindu or a Muslim or whoever, is saved, and is saved only."⁵⁶

Raimundo Panikkar

Raimundo Panikkar claimed in his first book, The Unknown Christ of Hinduism, that revelation has been fulfilled in the historical Jesus. However, he amended the claim in his later book that the universal Christ cannot be limited merely in a historical person called Jesus of Nazareth. He says that the Christ is "the embodiment of Divine Grace who leads every Man to God; there is no other way but through him."⁵⁷ He understands that the Christ is the universal redeemer and says that there is no salvation without Him.⁵⁸ He distinguishes, however, the historical Jesus from the universal Christ. He claims firmly that the Christ is "by no means the monopoly of Christians, or merely Jesus of Nazareth."⁵⁹ According

⁵⁴ Ibid., 130-31.

⁵⁵ Wilfred Cantwell Smith, Towards a World Theology (Philadelphia: Westminster, 1981), 101.

⁵⁶ Ibid., 130.

⁵⁷ Raimundo Panikkar, The Unknown Christ of Hinduism, revised and enlarged ed. (Maryknoll: Orbis, 1981), 49.

⁵⁸ Ibid., 68.

⁵⁹ Ibid., 49.

to him, the names such as Rama, Krishna, Isvara, and Humanity, may be another names of Christ.⁶⁰ Therefore, for him, it is right that Jesus is Christ but not that Christ is Jesus.⁶¹

Panikkar's metaphor is this: Each religion stands within the rainbow of reality. When we look at each other, I call you green and you call me orange. However, if you ask my colour, I say white although it is true that I am in the orange strip.⁶² This metaphor means that each religion does not express the totality - what we all believe - but judges each other, claiming that he himself alone see the totality.

Paul F. Knitter

Knitter criticizes the mainline Protestants and says, "If one admits the fact of divine revelation apart from Christ, one must also admit at least the possibility of salvation apart from Christ."⁶³ He argues that Christology that Jesus is the "one and only" Christ was from three characteristics of the context in which early Christianity grew up: classicist culture, Jewish eschatological-apocalyptic mentality, and minority status. He asserts that we do not have to insist on the one and only Christ today when we live in historical culture and pluralistic society.⁶⁴ He states that for Jesus neither "an exclusive uniqueness" to which the conservative Evangelical and mainline Protestant models hold nor "an inclusive uniqueness"

⁶⁰ Ibid., 27.

⁶¹ Ibid., 14.

⁶² Ibid., 29-30.

⁶³ Knitter, 116.

⁶⁴ Ibid., 183-84.

which the Catholic model proposes is adequate for "authentic dialogue" with people of other religions. He proposes "a relational uniqueness for Jesus" which is theocentric. He explains that "it affirms that Jesus is unique, but with a uniqueness defined by its ability to relate to - that is, to include and be included by - other unique religious figures."⁶⁵ In Knitter, Jesus is one of saviors: "Doors would be opened more widely to dialogue with other believers equally committed to their saviors."⁶⁶ He relativizes even the resurrection of Jesus, saying that it might possibly have happened to other "saviors."⁶⁷ He says, "The deeper the commitment to one's spouse and the more secure the marriage relationship, the more one will be able to appreciate the truth and beauty of others."⁶⁸

He believes that doing before knowing, such as dialogues, growth, and efforts together with other religions, is necessary "for the welfare, the salvation, of all humanity" and that therefore it "need not and cannot be made" to claim that Jesus only is the Savior of the world at the present time, even though the "finality" of Jesus may be proved as a result of dialogues with other religions.⁶⁹

Knitter's Criticism Against Barth⁷⁰

1. Barth rejects human experience or reason, but accepts only revelation. This method of his, the attitude that insists on the Bible as the only criterion

⁶⁵ Ibid., 171-72.

⁶⁶ Ibid., 186.

⁶⁷ Ibid., 200.

⁶⁸ Ibid. 201-02.

⁶⁹ Ibid., 230-31.

⁷⁰ Ibid., 90-95.

seems to blind the Christian's vision and prevents authentic dialogue with the other religions. Knitter proposes the two-source approach as a "viable method of theology": the Bible and human experience.

2. It cannot be stated so assuredly that revelation can be found only in Jesus on the fronts of contemporary New Testament scholarship, historical relativity, and knowledge of other religions. The Bible deals with general revelation (Rom.1:18ff.; Acts 14:15ff.; 17:22ff). Understanding only in Jesus may cause people to be in danger of losing Christ because many honest persons are convinced of nonfinality of truth claims. The faith, dedication, love, and peace are found in other religions, too.

3. Barth's interpretation of "only by faith" is not faithful to the Bible and the Reformers. The Epistle of James and the Synoptic Gospels see good works as intrinsic to the experience of salvation (James 2:14-26); Matt. 7:15-21; Luke 6:43-49). Barth's absolute disjunction between revelation and religion does theological violence to the meaning of the incarnation. The Chalcedon proclamation that in Jesus divine nature and human nature were truly united in one means that God becomes human "not as one puts on a coat but as wine mixed with water becomes one liquid."⁷¹ Therefore, revelation must take on flesh in religion. Revelation cannot be what it is without becoming religion. During neo-orthodox dominance "Christians were considered by adherents of other religions as the most arrogant of humans."⁷²

⁷¹ Ibid., 94.

⁷² Ibid., 95.

Reflection

Those from Karl Rahner to Paul F. Knitter are too far from the traditional biblical Christian faith that Jesus alone is the Christ through whom the world can get salvation. In their theories, salvation without Jesus is possible.

Although Karl Rahner tried catching two rabbits with a net named "anonymous Christian," he has failed to catch even one. In the traditional Christian perspectives, his notion of "anonymous Christian" cannot be accepted because it means that other religions which do not say "Believe in Jesus" can give people salvation and that even people who do not confess⁷³ that Jesus is Lord can be saved. In the perspectives of other religions, it can be "arrogant and offensive"⁷⁴ to call people of other religions "anonymous Christians." As Hans Küng pointed out, by Rahner's "anonymous Christian" not only may the term "anonymous Buddhist"⁷⁵ be claimed, but also people who had to go into the eternal fire "suddenly" could receive eternal salvation.⁷⁶ In John B. Cobb, there might be several christs incarnate. The Bible says one Christ.⁷⁷ John Hick states openly that salvation is possible without Jesus of Nazareth in other religions and

⁷³ Rom. 10:9-10, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved."

⁷⁴ See Knitter, 209; and John B. Cobb, Jr., "The Meaning of Pluralism for Christian Self-Understanding" Religious Pluralism, ed. Leroy S. Rouner (Notre Dame: University of Notre Dame Press, 1984), 165.

⁷⁵ Hans Küng et al., "Anonymous Christianity: A Disputed Question," Theology Digest 24, no. 2 (1976): 128.

⁷⁶ Hans Küng, Theology for the Third Millennium: An Ecumenical View, trans. Peter Heinegg (New York: Doubleday, 1988), 187.

⁷⁷ See Rom. 5:15; and Eph. 4:10.

that non-Christians worship the Ultimate Reality. The Bible teaches that whoever disobeys the Son will remain under God's punishment⁷⁸ and that no one goes to the Father except by Jesus.⁷⁹ Wilfred Cantwell Smith says that exclusivist Christologies are against Christian charity. The Bible says that it is grace, mercy and love to offer Jesus to the world and enable people to believe in Him and obtain eternal life.⁸⁰ It is not charity, but hatred, not to give Jesus. Paul the Apostle made himself everybody's slave, preaching the gospel, in order to win as many people as possible. He reckoned his own life to be worth nothing to him; he only wanted to complete his mission, which was to declare the Good News about the grace of God.⁸¹ It was his sacrificial love toward those who did not know Jesus. Raimundo Panikkar said that the Christ is not merely Jesus of Nazareth and that there are many names for the Christ. Paul F. Knitter said that it cannot be made to claim that only Jesus is the Savior of the world.

The rest show that Jesus alone is the Christ. Alan Coates Bouque recognized "Christians before Christ" before Karl Rahner. However, he said that all human elements should be judged and renewed. His discussion of Logos is similar to that of Cobb. He, however, did not say that there are many christs. Although John Nichol Farquhar recognized that other religions have truth and value, he said that other religions must die and be reborn Christianity which has the highest truth, Jesus. Although Hendrik Kraemer recognized that all religions have value, he did not say that they have truth. Truth and salvation are, to him, of

⁷⁸ John 3:36.

⁷⁹ John 14:6.

⁸⁰ See Rom. 3:24; Eph. 2:4-5; and John 3:16.

⁸¹ Acts 20:24.

Jesus. Barth and Brunner are both good theologians who insist that Jesus alone is the Savior. However, Brunner has common ground of dialogue with other religions - universal revelation.

I have examined many Christian attitudes toward other religions. Some of them, particularly contemporary theologies, think the Jesus-only faith is an obstacle to "universal salvation" and state a salvation that is without Jesus. They have different understandings of salvation from that of traditional theology. These different understandings of salvation cause dimming of the name of Jesus. I am going to show them in the next section.

Understandings of Salvation in Contemporary Theologies

Although Rudolf Bultmann had an eagerness to make the Bible understandable to modern men and women, his "demythologization" made way for letting common people doubt whether what the Bible says is true or not. Eventually, the Bible came to lose its authority for some people. Walter Rauschenbusch called the father of the social gospel, emphasized Christian love; however, his social gospel contributed to human self-esteem, by saying that the kingdom of God is to be established by human beings in this earth. In addition to these, the waves of liberation movements and the idea "the people of God" of Vatican II contributed to set people free from traditional authorities, for example, of the hierarchical church, of the scripture, of Christian doctrine, etc.⁸² A long

⁸² James W. Fowler, Becoming Adult, Becoming Christian (San Francisco: Harper and Row, 1984), 10-11.

life-span due to a developed medical technology led people to the this-worldly desire.⁸³ In relation to this,

The general temper of the 1960s can be characterized by the phrase "the domination of the secular spirit." This new dramatic mood had a profound impact on theological thinking.... Secularism is the conviction that the only real world for humankind is that of the temporal and transient, a world knowable essentially through the methods of the natural sciences. Anything beyond this world is either unknowable or illusory.⁸⁴

These factors had impact on the contemporary understanding of salvation. Traditional understanding of salvation is salvation from original sin. It is spiritual and eternal. However, contemporary understandings are physical, this-worldly and historical. In liberation theologies, this phenomenon is noticeable.

A liberation theologian Gustavo Gutierrez says, "To work, to transform this world, is to become a man and to build the human community; it is also to save." In him, "to struggle against misery and exploitation and to build a just society is already to be part of the saving action."⁸⁵

A Black theologian James H. Cone says,

Salvation, then, primarily has to do with earthly reality and the injustice inflicted on those who are helpless and poor. To see the salvation of God is to see this people rise up against its oppressors, demanding that justice become a reality now, not tomorrow.⁸⁶

What can salvation possibly mean for oppressed blacks in America? Is it a kind of spiritual juice, squirted into the life of the dispirited that somehow enable them to withstand the brutality of oppressors because they know

⁸³ Ibid., 4.

⁸⁴ Ferm, 21.

⁸⁵ Gustavo Gutierrez, A Theology of Liberation (Maryknoll: Orbis, 1988), 91.

⁸⁶ James H. Cone, A Black Theology of Liberation, 2nd ed. (Maryknoll: Orbis, 1986), 128.

that heaven is waiting for them? Certainly, this is what rulers would like the oppressed to believe.⁸⁷

A feminist liberation theologian Rosemary Radford Ruether says, "I would suggest that Jesus' vision of the kingdom was essentially this-worldly, social and political, and not eschatological."⁸⁸

A Minjung theologian Nam-Dong Suh in Korea says, "The salvation is historical and political rather than mental and spiritual."⁸⁹

Who Jesus Is

Jesus asked his disciples, "Who do people say the Son of Man is?" Today Jesus asks us the same question and then, "Who do you say I am?"

In liberation theologies Jesus is a liberator, not the Savior in the sense that traditional theologies say. The Brazilian theologian, Leonardo Boff suggested, "Perhaps a suitable description of Jesus would be Liberator."⁹⁰ The title "prophet" in lieu of "Savior" is also used to Jesus.

Latin American Liberation Theology states that Jesus preached to the poor the Kingdom where there is material liberation from hunger and grief within history as well as spiritual.⁹¹ He led the community to struggle for liberation

⁸⁷ Ibid., 126.

⁸⁸ Rosemary Radford Ruether, To Change the World (New York: Crossroad, 1988), 14.

⁸⁹ Tongshik Ryu, A Lode of Korean Theology (1982; rpt., Seoul: Vision, 1986), 260.

⁹⁰ Leonardo Boff, Jesus Christ Liberator (Maryknoll: Orbis, 1978), 240.

⁹¹ Leonardo Boff and Clodovis Boff, Liberation Theology: From Dialogue to Confrontation (San Francisco: Harper and Row, 1986), 26.

from injustice and died as a political leader.⁹² "In death and resurrection, Jesus reveals to us... the way of Son, the way one becomes Son of God"⁹³ rather than fulfills redemption.⁹⁴ A real follower of Christ, a child of God, puts his own life on the side of the oppressed, struggles against the oppressive ruling classes, and is ready to follow Jesus into the grave. When he is killed, his death becomes a rallying point for people and struggle goes on. The death is not an end. It "gives people hope that the powers of death can be broken." This is, liberation theologians think, "the real meaning of redemptive suffering" and resurrection of Jesus and of Christians.⁹⁵

A black theologian, James H. Cone exclaimed, "Jesus is the black Christ!"⁹⁶ He says,

Some whites will ask, "Does black theology believe that Jesus was really black?".... Blacks are not oppressed on the basis of the depths of their blackness. "Light" blacks are oppressed just as much as "dark" blacks. But as it happens, Jesus was not white in any sense of the word, literally or theologically. Therefore, Albert Cleage is not too far wrong when he describes Jesus as a black Jew.⁹⁷

If "Jesus is Lord," it means simply that whites do not have authority over blacks.... If Christ is truly the Suffering Servant of God,...who takes upon himself the suffering of his people,...then he must be black.⁹⁸

⁹² Sehon S. Goodridge, A Companion to Liberation Theology (Bridgetown, Barbados: CEDAR, 1984), 18.

⁹³ Jon Sobrino, Christology at the Crossroads (Maryknoll: Orbis, 1978), 105.

⁹⁴ Ruether, To Change, 42.

⁹⁵ Ibid., 28.

⁹⁶ Cone, 121.

⁹⁷ Ibid., 123.

⁹⁸ Cone, 122.

Black liberation theologians say that if Jesus is not black as they are, Jesus' life, death, and resurrection have little significance to them of today, not of the first century.⁹⁹

A feminist liberation theology attempts to picture Jesus as a female Messiah. Rosemary R. Ruether introduces a number of androgynous christologies. According to her, in the second Epistle of Clement¹⁰⁰ Christ is seen as the restored androgyne. In the mediaeval Jesus mysticism of Julian of Norwich Jesus is declared to be both mother and father. A Quaker sect called the Shakers in eighteenth century believed that the long-awaited female Messiah had at last appeared. Mary Baker Eddy in nineteenth century rewrote the Lord's Prayer to read: "Our Mother-Father God." In recent years the feminist Goddess movements announce a "return of the Goddess." Ruether concludes that "all exhibit a sense that a masculinist [masculinized] Christ is inadequate to express full human redemption, that Christ must in some way represent both male and female," and adds, "His ability to be liberator does not reside in his maleness."¹⁰¹ In Jesus' life God as liberator acts to liberate all, especially the oppressed, including women. Rosemary Radford Ruether asks, "Can a male Savior save women?,"¹⁰² and introduces Mary Daly who has declared that "women must reject Christ as redeemer for women and seek instead a female divinity and messianic symbol."¹⁰³

⁹⁹ Ibid., 120-22.

¹⁰⁰ This is a gnostic gospel.

¹⁰¹ Ruether, To Change, 49-53, 56.

¹⁰² Ibid., 45.

¹⁰³ Ibid., 47.

A Minjung theologian Byung-Mu Ahn declares, "Jesus is minjung," which means the masses or "ochlos" in the Bible. According to him, minjung also is Jesus.¹⁰⁴ Another Minjung theologian Nam-Dong Suh says that Il-Dam Jang who was killed, and reportedly arose from death on the third day and revenged himself on a person who killed him, "is, in fact, the Jesus of Korea, born in Korea in the 1970s."¹⁰⁵

Minjung Theology declares that Jesus is a Galilean; Galilee is an region of the outcast 'minjung.' Jesus proclaims the kingdom of God to minjung. He identifies himself with minjung. As a revolutionist, his challenge to the exploiting system of the minjung results in his death as a political offender. He dies on the cross with helpless minjung. He on the cross cries out to God, God is silent. Here is suffering of minjung. However, Jesus arises from death with minjung. Minjung do not pass away. Revolution of Jesus, minjung, is continued permanently. In Minjung Theology "minjung" has primacy over Jesus. "The subject matter of minjung theology is not Jesus but the minjung.... Jesus is the means for understanding the minjung correctly."¹⁰⁶

A Hispanic Theology describes the life of Jesus,

Jesus is from Galilee, a region that the 'pure' Jews of Jerusalem regard with disdain. One reason for this disdain was the fact that the Galileans were of mixed blood. They were the result of a mestizaje-like Mexican-Americans. It was in this place far from the centers of power that Jesus

¹⁰⁴ Kyung-Yon Jeon, "Problems of Minjung Theology," The Root of Korean Theology, ed. Won-Yong Kang (Seoul: Literary Art, 1985), 160.

¹⁰⁵ Nam-Dong Suh, "Historical References for a Theology of Minjung," Minjung Theology, ed. Christian Conference of Asia, revised ed. (Maryknoll: Orbis, 1983), 179.

¹⁰⁶ Ibid., 160.

carried out his ministry among the poor and the outcast. In the end, he went to Jerusalem to confront those centers of power and was killed.¹⁰⁷

All these descriptions of Jesus were done according to a situation from which each theology came. Therefore, the expression of who Jesus is differs from one to another; however, their common ground is that Jesus is a liberator from their oppressed situation in history.

Who Is the Savior?

In liberation theologies, Jesus is interpreted and evaluated on the this-worldly criterion. For example, according to many of them, Jesus is a failure for dying on the cross without fulfilling revolution. Nam-Dong Suh says, "In the case of Moses, the revolution was a success. But in the case of Jesus it seems to have failed, if we evaluate it in the same terms as that of Moses."¹⁰⁸ Suh means that Jesus failed to save minjung "from outside."

Besides this, there are many statements that say of Jesus's failure: "We cannot speak of Jesus as having 'fulfilled' the hopes for the kingdom of God. The Kingdom of God has not been established on earth.... We cannot speak of Jesus as having overcome all evil or delivered us from all sin."¹⁰⁹ "Jesus is not yet the Christ."¹¹⁰ Jesus' cross is not God's will nor for paying for the sins of humanity

¹⁰⁷ Philip Berryman, Liberation Theology (Philadelphia: Temple University Press, 1987), 171.

¹⁰⁸ Suh, 159.

¹⁰⁹ Ruether, To Change, 23.

¹¹⁰ Rosemary Radford Ruether, "An Invitation to Jewish-Christian Dialogue: In What Sense Can We Say that Jesus Was 'the Christ'?", Ecumenist 10, no. 2 (1972): 22.

because "God does not desire anyone's sufferings, least of all Jesus' Suffering, death and poverty are evils. God comes not to sanctify, but to deliver us from these evils."¹¹¹ "The cross is not initially a symbol of the victory of God, but a victory for the powers and principalities."¹¹²

If so, the question is who will save us from sin and evil. For them, human being himself is the savior. For them in whom sin is "the structural evils of war, racism, sexism and economic exploitation," salvation is "a commitment to a struggle for a transformed social order" where all the evils will be overcome.¹¹³ Saying, "Both God's kingdom and Satan's kingdom are human kingdoms, societies of this world," Rosemary Radford Ruether states, "The task of the follower of Christ is to move human society a little farther from the kingdom of Satan, the kingdom of alienation and oppression, and closer to God's kingdom, a society of peace, justice and mutuality."¹¹⁴ Gustavo Gutierrez declares, "The Gospel does not provide a utopia for us: This is a human work."¹¹⁵ A Minjung Theologian Younghak Hyun implies that minjung is a savior, identifying minjung with Christ, "Minjung is indeed a lamb who takes away the sin of the world."¹¹⁶ Nam-Dong Suh argues, "The event of Jesus' cross was the event of liberation and salvation of

¹¹¹ Ruether, To Change, 27-28.

¹¹² Ibid., 29.

¹¹³ Ibid., 19.

¹¹⁴ Ibid., 23.

¹¹⁵ Gutierrez, 139.

¹¹⁶ Ryu, A Lode, 266.

minjung....It was self-helping liberation of minjung."¹¹⁷ In Minjung Theology, minjung is the Savior.¹¹⁸

Thus, these are different from the faith that Jesus is Christ the Savior and emphasize a self-helping salvation by human beings themselves. A Jewish rabbi Dan Cohn-Sherbok shows common ground of Judaism and liberation theology: not regarding Jesus as Christ in whom God is incarnate, but as a prophet, and the coming of the Kingdom which is not a spiritualized and otherworldly concept and which is fulfilled by human activity in a historical context.¹¹⁹

Salvation is, for the liberation theologians, an earthly salvation. They cry out "this life!" Jesus is not the Savior, but a liberator or a prophet. He is merely a model, not the Savior. In them, Jesus lost His divinity and even His Saviorship. Norman S. Ream criticizes this, "If the liberals' concept of the kingdom and their method of materializing it are correct,.... Man can bring in the kingdom without the church. In fact, he does not even need God."¹²⁰

¹¹⁷ Ibid., 261.

¹¹⁸ See Kwang Sik Kim, ed., Christian Thought (Seoul: Jongro, 1984), 216; and Jeon, 152.

¹¹⁹ Dan Cohn-Sherbok, On Earth As It Is in Heaven: Jews, Christians, and Liberation Theology (Maryknoll: Orbis, 1987), 112-14.

¹²⁰ Norman S. Ream, "Which Way to the Kingdom?" The Kingdom Without God, ed. James C. Ingebreetsen (Los Angeles: Foundation for Social Research, 1956), 14.

Biblical Traditional "Salvation"

Eternal Life

In the Bible, salvation means eternal life. Jesus paid attention to this life. Jesus was a friend of the poor and the outcasts. He healed the sick, fed the crowds who were hungry, and proclaimed liberation of the oppressed. However, the purpose of His coming from heaven to this world was to give us eternal life rather than earthly salvation.¹²¹ He said to the crowd whom he fed, "You are looking for me because you ate the bread and had all you wanted.... Do not work for food that goes bad; instead, work for the food that lasts for eternal life."¹²² Although he, who was on the side of the oppressed, cursed the ruling classes, "Woe unto you, scribes and Pharisees, hypocrites!....," facing his death of redemption for human sin, he did not use his power that could call more than twelve armies of angels in front of the power of constructive evil, but was crucified. It was because His death was the means¹²³ of opening the way between God and us, and because eternal salvation was the purpose of his coming down.¹²⁴ His Kingdom is an eternal one. He said, "My kingdom does not belong to this world."¹²⁵

¹²¹ John 6:38-40, "I have come down from heaven,...to do...the will of him who sent me.... For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

¹²² John 6:26-27 (TEV).

¹²³ Rom. 3:25 (TEV).

¹²⁴ John 6:38-40.

¹²⁵ John 18:36 (TEV).

Although Ernst Käsemann denies it,¹²⁶ the fact that His kingdom is not earthly is supported by other verses of the Bible. Jesus went off to the hill when the crowd was about to make Him a king. He said to James and John who asked their teacher Jesus to let them sit with Him, one at His right and one at His left when he sits on His throne in His kingdom, "You don't know what you are asking for. Can you drink the cup of suffering that I am about to drink?" They understood Jesus' kingdom as a this-worldly one; Jesus implied eternal kingdom. After the Resurrection, Jesus talked with His disciples about the Kingdom of God and ordered them not to leave Jerusalem but to wait for the gift God promised, the Holy Spirit. His disciples did not give up their hope for a this-worldly political kingdom and asked Jesus, "Lord, will you at this time restore the kingdom to Israel?" Jesus answered, "It is not for you to know times or seasons which the father has fixed.... But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses...to the ends of the earth."¹²⁷

Paul said, "We look not to the things that are seen, but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal."¹²⁸ Paul also contrasted good people with wicked people and said, "To those who by patience in well-doing seek for glory and honor and immortality, he [God] will give eternal life."¹²⁹

¹²⁶ Ernst Käsemann, Jesus Means Freedom (Philadelphia: Fortress, 1970), 134, 139, 140-41.

¹²⁷ Acts 1:3-8.

¹²⁸ 2 Cor. 4:18.

¹²⁹ Rom. 2:6-8.

Faith

In the Bible, salvation is from faith.¹³⁰ Faith is to believe that Jesus is the Christ. Jesus said, "Your faith....," to those who believed in Him.¹³¹ The Church was established on the faith that Jesus is the Christ.¹³² The conclusion of the first public preaching of Peter the Apostle was that Jesus is the Christ.¹³³ The Apostle John said that the Gospel was written in order that people might believe that Jesus was the Christ and that through their faith in Him they might have life.¹³⁴ The Apostle Paul explained the doctrine of salvation that God justifies people through their faith, which is the faith in Jesus Christ.¹³⁵

In John Calvin, Martin Luther, John Wesley, Karl Barth, and so on, there cannot be faith without the content "Jesus Christ." John Calvin says, "Indeed, it is true that faith looks to one God. But this must also be added, 'To know Jesus Christ whom he has sent.'"¹³⁶ He defines faith as

a firm and certain knowledge of God's benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit.¹³⁷

¹³⁰ See Rom. 1:17; Rom. 10:9; 1 Cor. 1:21; and Eph. 2:8, for examples.

¹³¹ See Matt. 8:10; and Mark 10:52.

¹³² Matt. 16:16-18.

¹³³ Acts 2:36.

¹³⁴ John 20:31.

¹³⁵ Rom. 3:21-31.

¹³⁶ John Calvin, The Institutes of Christian Religion, vol. 22 of The Library of Christian Classics, ed. John T. McNeill, trans. Ford Lewis Battles (Philadelphia: Westminster, 1960), bk. 3, chap. 2, sc. 1.

¹³⁷ Ibid., sc. 7.

Martin Luther says,

The pope and the devil have a faith too, but it is only a "historical faith." True faith does not doubt; it yields its whole heart to the conviction that the Son of God was given into death for us, that sin is remitted, that death is destroyed, and that these evils have been done away with - but, more than this, that eternal life, salvation, and glory, yes, God Himself have been restored to us, and that through the Son God has made us His children.¹³⁸

John Wesley says,

Christian faith is then not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us.¹³⁹

Karl Barth says,

To be in the Church means to be called upon with others through Jesus Christ. To act in the Church means to act in obedience to this call. This obedience to the call of Christ is faith.¹⁴⁰

Eternal Salvation and Jesus

Eternal salvation needs Jesus as God because eternal life is beyond the limitations of human beings. In this, Jesus has an absolute position when compared with founders of other religions. Jesus Christ is necessary for us to be saved. We are mortal human beings and helpless sinners. We cannot reach to become righteous by ourselves to go into eternity. God alone can save man. We

¹³⁸ Martin Luther, Luther's Works, vol. 22, ed. Jaroslav Pelikan (St. Louis: Concordia, 1957), 369.

¹³⁹ John Wesley, The Works of John Wesley, vol. 1, sermon 1, ed. Albert C. Outler (Nashville: Abingdon, 1984), 121.

¹⁴⁰ Barth, Church Dogmatics, 1/1: 18.

need the God to save us, that is, to give us the eternal life. That God is Jesus. The founders of other religions are merely humans.

Jesus' death intrinsically shows God's love to the world. However, God is not only love but also righteousness. He does not accept unconditionally sinners who do not recognize that they themselves are sinners in front of God and deny to wash themselves with Jesus' redemptive blood. The denial means that one denies the reign and the authority of God who has opened the way to salvation by that means. God loved the world to the degree that He gave His Son. However, we cannot overlook His righteousness. God's righteousness is firm to the degree that He had sin's wage paid by His Son's death. He is still love; He knows that we are weak beings who cannot pay our own sin's wages. He declares, "Not guilty!" only when we recognize His reign by believing in His Son, Jesus Christ, the way of salvation¹⁴¹ that He opened. In the history of the church, countless martyrs died holding the name of Jesus because they had hope for eternal life. We have that holy tradition.

If we say that eternity and history are not two but one, we will be able to see historical realities much more large-heartily from the perspective of eternity. Man's suffering in this world is inevitable even though we go with Jesus Christ. The disciples of Jesus were going across the lake in a boat with Jesus. Suddenly a strong wind blew up, and the boat was in danger of sinking. But Jesus was asleep. "Save us, Lord!" they said, "We are about to die." Jesus ordered the winds to stop, saying, "Why are you frightened? Have you still no faith?" They were with Jesus. Moreover, it was the tour which Jesus suggested, "Let's go across to the other side

¹⁴¹ "But now God's way of putting people right with himself has been revealed. It has nothing to do with law,...God puts people right through their faith in Jesus Christ." Rom. 3:21-22 (TEV).

of the lake." Nevertheless, they were in suffering and worrying about death. We human beings are beings in suffering and worry. Because our bodies are created out of soil, we cannot help worrying that they may be broken and torn down. However, we can stand firmly with our faith, which is that Jesus is the eternal Savior. If we have faith as big as a mustard seed, we can make worry as big as a mountain move into the sea. In the faith that this life does not end in this world but is eternal and that Jesus is the eternal Lord, we can be peaceful even though we sink to the bottom of the sea. Jesus asks us, who are worrying about worldly affairs, "Have you still no faith?"

Earthly Salvation and Jesus

Earthly salvation results in relativization of Jesus. Earthly salvation, humanization, neighbourization of the world, may be fulfilled even though we do not have Jesus. Jesus did not alone teach us to love one another. So did the founders of other religions. Buddha and Confucius were sent before Jesus by the universal God and taught us to obey God, to love each other, to be real human beings, and to be free from selfishness. Because Jesus alone can break down the wall of sin between God and us, be the way to God, and give eternal life, Jesus is unique.

We are apt to think that the claim to Jesus only will be an obstacle to getting together all the world, including adherents of other religions, and that, therefore, we have only to get together under the umbrella of God. However, God placed the obstacle, "the stumbling stone." And when the specific doctrine¹⁴² is de-emphasized, the basic meta-belief becomes less plausible, and

¹⁴² In Christianity, it is "Jesus is the only Christ of the world."

then it is doubted whether a religious commitment is what gives life ultimate significance.¹⁴³

Summary

The biblical traditional faith that salvation is offered only in Jesus tends to be replaced by one of "salvation without Jesus" in contemporary theologies of religion. Karl Barth's exclusivism states that all adherents of other religions must turn away from their own religions to Jesus to be saved. It is because man can know of God only in Jesus, in whom God revealed Himself. This exclusivism is found in Emil Brunner, Hendrik Kraemer, John N. Farquhar, and Alan C. Bouquet although their attitudes towards other religions gradually shift to more flexibility. That exclusivism is replaced by inclusivism in Karl Rahner, who calls a devout adherent of other religions "anonymous Christian" and recognizes possibility of salvation in other religions. Inclusivism shifts to Pluralism in John Hick, Wilfred C. Smith, and Paul F. Knitter. In them Jesus is relative and one of the Christs. "Salvation without Jesus" is, for them, possible by recognizing that salvation can be offered in other religions and by changing the meaning of salvation from eternal one to this-worldly.

Different understandings of salvation from that of the traditional theology appear vividly in one of the contemporary theologies, liberation theology. In it salvation is understood as to become human. Jesus is a liberator of the oppressed, the poor, the alienated, etc. The Savior is man himself.

The biblical traditional salvation is an eternal one. Jesus was a friend of the poor and the outcasts. He healed the sick, fed the crowds who were hungry,

¹⁴³ Runzo, 354.

and proclaimed liberation of the oppressed. However, the purpose of His coming to this world was to give us eternal life. He told the crowd not to work for food that goes bad; instead, work for the food that lasts for eternal life. He did not use his power that he could call more than twelve armies of angels in front of the power of constructive evil, but was crucified. It was because His death was the means of opening the way to eternal life. Jesus' Kingdom is not earthly. He went off to the hill when the crowd was about to make Him king. Paul said, "We look not to the things that are seen, but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal."

Eternal salvation results in Jesus-centeredness because eternal life is beyond limitations of man. Human beings, helpless sinners, cannot reach to become righteous by themselves to go into eternity. They need God's help and redemption from sin. The redeemer is Jesus, the God Incarnate. Therefore, Jesus alone can save man. In this, Jesus is absolute, unique and necessary for salvation.

Earthly salvation results in relativism in which Jesus is one of many Christs. The founders of the world religions as well as Jesus told man to love one another, to be human, or to be free from selfishness. If salvation is for the better world, the founders of the world religions are all Christs. Earthly salvation can be hoped for even without Jesus. In this, Jesus is relative and not always necessary. From the perspective of earthly salvation, salvation without Jesus is possible.

In the next chapter, I will discuss mission without the Christ Jesus.

CHAPTER 3

Mission Without Jesus in Mission Theologies

Introduction

In the last chapter, we have seen a tendency of shift from salvation in Jesus only to salvation without Jesus in Christian theologies. In this chapter, we will see a changing understanding of mission in contemporary mission theologies. This is also far from the traditional understanding of mission and is mission without Jesus.

The purpose of this chapter is to show that there is a tendency of avoiding the Jesus-only faith in Christian mission theologies, too. Therefore, its thesis is that the Christian church has carried out mission based on the Great Commission, which is centered on Jesus, but nowadays some Christians insist that mission should not be proclaiming salvation through Jesus and extending the church but proclaiming universal salvation and establishing the Kingdom of God historically through human beings in this world.

I am first going to survey the biblical traditional mission to show how the Christian church has carried her mission, and introduce a tendency in mission of today with the contemporary debate about the mission of the church between evangelicals and ecumenicals, universal salvation and then mission theologies.

Traces of Biblical Traditional Mission

Throughout the history of the church, the message of her mission has been "Jesus is the Christ. Believe in Him."

"On this rock foundation I will build my church," Jesus said when Peter declared, "You are the Christ, the Son of the living God."¹ This conversation implies that Church is a community of those who believe that Jesus is the Christ and has divinity as well as humanity. This church has mission, but rather is mission itself. Emil Brunner said, "The Church exists by mission, just as a fire exists by burning."²

The church started with its mission and grew with it. When the church forgot its mission, it lost its life. The mission was to proclaim its foundational faith that Jesus is the Christ and salvation through Him.

Shortly before ascending, Jesus told his disciples to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe his teachings.³ It is the Great Commission. Jesus also said that His disciples would be His witnesses "to the end of the earth" when the Holy Spirit comes upon them. When they received the Holy Spirit, they started speaking that Jesus is the Christ, risking their lives. Jews had killed Jesus on the cross because they had been convinced that Jesus had not been Christ and in order to prevent people from believing and following Jesus as Christ any more. Nevertheless, the apostles were bold to speak to them, "You killed Jesus, who is the Christ." Jews arrested and put them in jail. They warned the apostles never

¹ Matt. 16:16-18.

² Emil Brunner, The Word and the World (Lexington: American Theological Library Association, 1965), 108.

³ Matt. 28:19-20.

again to speak to any one in the name of Jesus.⁴ However, the apostles continued to spread the gospel that Jesus is the Christ, saying that it is right to obey God rather than Jews. The Apostles were finally killed for the sake of the name of Jesus.

Since the event of a Gentile Cornelius, the Apostles started the mission to the Gentiles. Cornelius was a religious man. He worshipped God and helped the poor; therefore, God was pleased with him. However, he did not know the name of Jesus. God who loved him opened the gate of salvation for him by having him baptized in the name of Jesus through Peter the Apostle.⁵ In the contemporary perspective of the kingdom of God, God did not have to have Cornelius know Jesus and baptized in the name of Jesus. He helped the poor and was already a "witness of the kingdom of God." However, conversion to Jesus was necessary for salvation. Therefore, God gave him an opportunity to hear of Jesus. Then Peter's speech was that Jesus is the Christ of the world and the Judge of the living and the dead.

Paul was a promising young man. He was well educated, had a good background socially, and was active in all things. When he was, however, called by Jesus, whom he had persecuted, he threw away all those things which he might count as profit and became a witness for Jesus. He was a great missionary whose message was the crucified Christ, Jesus.⁶ He made up his mind to forget everything except Jesus Christ and His death on the cross.⁷ What he preached

⁴ Acts 4: 17-18.

⁵ Acts 10: 1-48.

⁶ 1 Cor. 1:23.

⁷ 1 Cor. 2:2.

for all his life was that the faith in Jesus saves us. If we can obtain salvation through our deeds, he said, Jesus died for nothing.⁸ He proclaimed that God's mercy for all mankind was revealed in the way of salvation through faith in one mediator Jesus, "There is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all mankind."⁹ Paul the Apostle dedicated his life to mission, saying, "Woe to me if I do not preach the Gospel!"¹⁰

In the mission field a problem occurred. Jewish Christians insisted that to obey the Law of Moses, especially circumcision, was necessary in order for the Gentiles to be saved, as well as the faith in Jesus. On the other hand, Pauline people insisted that Jesus alone was necessary and enough for salvation. After a long debate the Pauline doctrine was approved at the Jerusalem Conference. The church concluded that God forgave Gentiles' sins because they believed in Jesus, so then, only the faith in Jesus is necessary for salvation.¹¹ The name of Jesus was unique and exclusive for salvation.

The countless Christians during the first three centuries of the Church in the Roman world died martyrs because of their Jesus-only faith. They held their faith in Jesus who is the only Lord to the exclusion of all others, including the emperor, until death. They were stoned, burned, torn, dismembered, buried alive, attacked by beasts, tortured, crucified, hanged, sworded, speared, shot, boiled, fried, and frozen to death. They thanked God for being killed in the name of

⁸ Gal. 2:21.

⁹ 1 Tim. 2:5-6 (TEV).

¹⁰ 1 Cor. 9:16.

¹¹ Acts 15.

Jesus and believed that there was eternal joy and peace in Jesus. The martyrdom was itself mission. "Tertullian had declared that the blood of the martyrs was a seed, for the more it was spilled the greater the number of Christians. The exemplary deaths of Christians in those early years had moved many who had witnessed them."¹² Even today, their sacred witnesses through death are proclaiming that Jesus is the only Christ for the world. It is a living mission action.

With the Roman Empire, the missionary zeal of the Irish church contributed to gospelization of Europe. Its missionaries founded monasteries wherever they went. The monasteries became centers of missionary activity.¹³ When the invaders such as the Goths, the Visigoths, and the Vandals, brought down the Empire, it was the monks sold as slaves or the Christian girls forced to be their wives that evangelized the savages of the north. The conquerors became conquered by the faith of the captives.¹⁴ Many monastic Orders of the Middle Ages devoted themselves to mission. Members of the Dominican Order and Franciscan Order went out to Asia, Africa, South America and so forth to proclaim the way to salvation through Jesus.

Since the Reformation, Protestant missions carried the gospel that Jesus is the Savior to people who did not hear it. The Pietist movement, the Moravian movement, and the Evangelical movement were involved in the mission in the eighteenth century. These movements all emphasized the spiritual life with

¹² Justo L. Gonzalez, The Story of Christianity, vol. 1 (San Francisco: Harper and Row, 1984), 86.

¹³ J. Herbert Kane, A Concise History of the Christian World Mission, revised ed. (1978; rpt., Grand Rapids: Baker, 1989), 37.

¹⁴ Ralph D. Winter, "The Kingdom Strikes Back: The Ten Epochs of Redemptive History," Perspectives on the World Christian Movement, eds. Ralph D. Winter and Steven C. Hawthorne (Pasadena, Calif.: William Carey Library, 1981), 148.

reading the Bible and praying. Therefore, they could do mission in strong relationship with the Lord. Pietistic theology can be summed up in a few sentences:

There can be no missionary vision without evangelistic zeal; there can be no evangelical zeal without personal piety; there can be no personal piety without a genuine conversion experience.¹⁵

The Moravians had the sense of obligation for mission that each member is a missionary and should witness Jesus through their daily lives. Therefore, they could go anytime anywhere they were wanted as missionaries. In them Luther's priesthood of all believers was realized. Their missionaries were "ignorant men" as the cultured people of their day despised them. Their first missionaries were grave-diggers, a potter, a carpenter, and a shoemaker.¹⁶ The proportion of missionaries to their communicant members is 1 in 12.¹⁷ The Evangelical movement's point of emphasis was "the transformation of the individual through faith in Christ and his sacrifice on the cross, through complete dedication to God, and through the work of the Holy Spirit."¹⁸ According to Kenneth S. Latourette, "Those so committed were ardently missionary and sought to win others to a similar experience."¹⁹

¹⁵ Kane, A Concise History, 77.

¹⁶ Ibid., 80.

¹⁷ Ibid., 79.

¹⁸ Kenneth Scott Latourette, A History of Christianity, vol. 2., revised ed. (San Francisco: Harper and Row, 1975), 1031.

¹⁹ Ibid.

The nineteenth century was the "Great Century"²⁰ of foreign missions, which was opened with William Carey. This period produced so many missionaries that "the emissaries of the cross were to be found in all habitable parts of the globe, from the frozen wastes of Greenland to the steaming jungles of Africa."²¹ The missionaries "believed that the heathen were lost without a knowledge of Jesus Christ" and tried to take the gospel to them before their dying.²² Many Bible societies were so many organized and the Bible was translated into so many languages by missionaries. Single women missionaries began to do mission. The number of them outnumbered men in Protestant mission during the first decade of the twentieth century.²³

The Faith Mission Movement, the Bible Institute Movement, and the Student Volunteer Movement began in the nineteenth century and came to fruition in the twentieth century. The "faith missions" were called so because they carried out mission without the guaranteed supply of their needs but only looking to the Lord alone with faith. They are interdenominational and keep the conservative faith. Not a single one of them has folded since the nineteenth century. They have created various methods of mission and are still going strong. With an ardent wish for saving souls who do not know Jesus Christ and are dying, they have done mission regardless of finances. People who emphasized the

²⁰ Latourette called the nineteenth century "The Great Century" in his work A History of the Expansion of Christianity, 7 vols. (New York: Harper and Bros., 1937-1945).

²¹ Kane, A Concise History, 100.

²² Ibid., 96.

²³ Ruth A. Tucker, From Jerusalem to Irian Jaya: A Biographical History of Christian Missions (Grand Rapids: Zondervan, 1983), 232.

biblical faith, the Jesus-only faith, established many Bible schools and produced numerous missionaries for the faith missions. Moody Bible Institute is the school which has produced the most missionaries, more than 5800 since 1890.²⁴

The Student Volunteer Movement's inception was due to the missionary vision of Robert P. Wilder, the spiritual power of D. L. Moody, and the organizing genius of John R. Mott.²⁵ It was born in 1886 when one hundred students at a Christian student conference under the tutelage of Dwight L. Moody at Mount Hermon volunteered for missionaries. This movement spread in no time to colleges and universities. Their watchword was "The evangelization of the world in this generation." More than 20,000 students²⁶ have been sent to the foreign mission field through this movement. Although equipped with only an elementary education, Moody was the greatest evangelist of the nineteenth century.²⁷ He believed "unquestioningly in the Bible as the Word of God"²⁸ and wished all people everywhere to believe in Jesus the Savior.

As we have seen above, traditional mission carried the biblical message that Jesus is the Christ. However, from the latter half of the twentieth century, people who opposed the traditional mission appeared. The debate ensued.

²⁴ Kane, A Concise History, 102.

²⁵ Ibid., 103.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Latourette, A History of Christianity, 1255.

Contemporary Debate

Comparison with the Debate in the Early Church

This contemporary debate can be compared with the debate between Jewish Christians and Pauline Christians of the early church. Both happened in the mission field. Both deal with salvation. Then Jewish Christians insisted that both deed and faith were required to be saved. Today Ecumenicals also insist that both deed and faith bring salvation, or rather deed more than faith in Jesus. Today Evangelicals stands on the side of the Pauline Christians who insisted on only the faith in Jesus. Then the debate ended by the church which was led by the apostles and the elders. The conclusion was the Jesus-only faith. How can the contemporary debate end? What will be the conclusion?

Background

During the last half of the nineteenth century, four issues that affected Protestantism arose: Modern historico-critical biblical scholarship, the findings of scientific studies in geology, botany, and physics (especially Darwinism), the emergence of "the social gospel," which suggested that the Kingdom of God could be established by social action rather than spiritual transformation of people, and the comparative study of religion, which refuted the uniqueness of Christianity.²⁹

In the twentieth century, one of major theological streams was a worldly Christianity.³⁰ Dietrich Bonhoeffer argued that the Christian must live a "worldly" life, not a life for a salvation from the world. Harvey Cox advised that the Christian accept the "secular city" where he lives in and apply his faith to it. The

²⁹ Bassham, 175.

³⁰ William Hordern, Introduction, vol. 1 of New Directions in Theology Today, ed. William Hordern (Philadelphia: Westminster, 1966), 114.

"God is dead" theologians told to get along without God.³¹ Especially this shifting of theology from the transcendent God to this world occurred during the 1960s. This "wordly" climate had the idea "missio Dei" concretized in the mission theology in the ecumenical movement.

Process

Wheaton 1966, an evangelical congress on the Church's Worldwide Mission, made a strong attack on this ecumenical movement as "liberal" or "modern." The charges against the ecumenical movement were "theological liberalism, loss of evangelical conviction, universalism in theology, substitution of social action for evangelism, and the search for unity at the expense of biblical truth."³²

Berlin 1966, an evangelical congress on Evangelism, showed that the congress was anti-ecumenical by Billy Graham identifying the great hindrance as universalism which denies that people are ultimately lost.

Uppsala 1968, the Fourth Assembly of the World Council of Churches, accepted a definition of mission as "action for humanization in the secular life of the world"³³ and emphasized "participation in dynamic social movements as a major part of the Church's mission"³⁴ under the theme "Renewal in Mission." The objective of mission was "the new humanity." International affairs, such as justice, freedom, human dignity, racism, etc. were subjects of special concern. For

³¹ Ibid., 120-28.

³² Bassham, 212.

³³ Lesslie Newbigin, The Open Secret (Grand Rapids: Eerdmans, 1978), 10.

³⁴ Ibid., 82.

this new mission, the Assembly called for partnership with other religions to replace "proselytizing" attitudes to other religions.³⁵

Donald McGavran attacked it, "Will Uppsala betray the two billion?" arguing that it said nothing about the necessity of faith. Arthur Glasser commented that "conservative evangelicals reacted strongly to 'Renewal in Mission' because it appalled them with its secularized gospel and reduction of the mission of the Church to social and political activism."³⁶ Visser't Hooft challenged the Assembly to produce an adequate presentation of the Christian gospel by setting out, "A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless for the world."³⁷ Harold Lindsell said that "the emphasis in Uppsala...was on humanization, secularization,.... The gospel of personal salvation through the substitutionary atonement of Christ on Calvary was supplanted by a secularized this-worldly version of social action as the mission of the church."³⁸

Following the Uppsala Assembly, Peter Beyerhaus at Tübingen characterized the trends of ecumenical mission theology as the "radical displacement of the center from God to man and the replacement of theology by anthropology." The Frankfurt Declaration, 1970, which was drafted by Beyerhaus, listed "Seven Indispensable Basic Elements of Mission." Some of them are: "The supreme goal of mission is the glorification of God's name, and the proclamation

³⁵ Newbigin, 10.

³⁶ Ibid., 79.

³⁷ Ibid., 80.

³⁸ Emilio Castro, Sent Free: Mission and Unity in the Perspective of the Kingdom (Geneva: World Council of Churches, 1985), 25.

of the lordship of Jesus Christ." "Mission challenges non-Christians to believe in Christ." "Mission is the presentation of salvation obtained through the sacrificial crucifixion of Jesus Christ." "The mission, God's saving activity, continues from the resurrection to Christ's return. All people will be called to decision for or against Christ."³⁹

Bangkok 1973, the ecumenical conference on "Salvation Today," although it attempted to overcome the polarization of two aspects of mission - evangelism and social action - by saying, "Our concentration upon the social, economic and political implications of the gospel does not in any way deny the personal and eternal dimensions of salvation,"⁴⁰ was attacked even by members of the World Council and of course by evangelicals. It said that salvation works in the struggle for economic justice, for human dignity, for solidarity, and in the struggle of hope.⁴¹ It said too, "It can be said, for example, that salvation is the peace of the people in Vietnam, independence in Angola, justice and reconciliation in Northern Ireland...."⁴² Against this, Father Jerome Haber of the Vatican said, "I am appalled that you people can discuss salvation today, day after day, in all of its ramifications, but not listen to what the apostle Paul said about it. I have not heard anyone speak of justification by faith. I have not heard anyone speaking of everlasting life. What about God's righteous wrath against sin?"⁴³ The Orthodox

³⁹ Bassham, 278-79.

⁴⁰ Ibid., 96.

⁴¹ Ibid., 97.

⁴² Castro, 23.

⁴³ Ibid., 25-26.

criticism spoke, "Nothing is said about the ultimate goal of salvation, in other words, about eternal life in God."⁴⁴

Beyerhaus' attack on the World Council of Churches intensified following Bangkok. He issued the Berlin Ecumenical Declaration stating of "the new humanism as an anti-Christian temptation," "Ecumenism as a wrong spirit," and so on in 1974.⁴⁵

Lausanne 1974, an evangelical congress on World Evangelization, stressing the authority of the Bible, the uniqueness of Christ, and the need for evangelism, gave attention to Christian social responsibility and the serious consideration of political and cultural context of mission.⁴⁶ John R. W. Stott accepted the mission ideas derived from the "missio Dei" and social action "as a partner of evangelism."⁴⁷ Sixty-five percent of its participants were from member churches of the World Council of Churches.⁴⁸ However, it rejected a universalist theology that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ." Harold Lindsell attacked the World Council of Churches for not declaring that "some men are lost, that there is a hell, and that those who die without having personally made a profession of faith in Jesus Christ are lost."⁴⁹

⁴⁴ Bassham, 96.

⁴⁵ Ibid., 280.

⁴⁶ Ibid., 243.

⁴⁷ Ibid., 232-33.

⁴⁸ Castro, 29.

⁴⁹ Bassham, 240.

Nairobi 1975, the Fifth Assembly of the World Council of Churches, sustained the thrust of Uppsala. However, it emphasized evangelism and "the whole church bringing the whole gospel to the whole person in the whole world." It affirmed evangelism and social action as having an integral relationship. It said, "Christians are called to engage in both evangelism and social action. We are commissioned to proclaim the gospel of Christ to the ends of the earth. Simultaneously, we are commanded to struggle to realize God's will for peace, justice, and freedom throughout society."⁵⁰

The debate as to what the mission of the church is is dividing the church into the conservative evangelical line and the ecumenical line. Conservative evangelicals insist that evangelism, "Believe in Jesus for salvation," is a irreplaceable and primary purpose of Christian Mission. People in the ecumenical line lay stress on social action and humanization when speaking of mission.

It seems that evangelicals and ecumenical people are getting close to each other in the understanding of the mission of the church though they debated hotly on it at the first. Evangelicals pay more attention to social activities than ever; ecumenicals to evangelism. However, the basic attitudes are different from each other. Evangelicals' attitude is that authentic Christians who are saved in the name of Jesus work naturally for neighbours, social action. Ecumenicals' attitude is that to work for neighbours means to become a Christian who follows Jesus. Evangelicals are based on the faith that only the name of Jesus can save the world; Ecumenicals on the faith that God is the merciful One and so saves the world. It is universality of salvation.

⁵⁰ Ibid., 101.

Let's see opinions of universality of salvation in theologies and some contemporary definitions of mission in the mission theologies. We will find the name of Jesus to be dimmed or unnecessary in them.

Universal Salvation

Universalism

Universalism is used in two senses in Christian theology.⁵¹ One is that salvation through Christ Jesus extends beyond the borders of Israel to all human beings. Paul the Apostle carried out mission with this belief - whoever believes in Jesus Christ will be saved. In the predestination doctrine, salvation is limited although it is beyond the Jews; therefore, missionary zeal may be weaker than in this kind of universalism. The other universalism denotes the belief that all persons, without exception, will eventually be saved by the merciful God. It includes the belief that the sins of the world has already been forgiven by redemption of Jesus on the cross and so all people are already saved whether or not they know the fact. It also includes the belief, as Hosea Ballow said, that man cannot resist God's will to save all men.⁵² In this kind of universalism, mission may not be necessary because all persons are already saved or will eventually be saved. On the other hand, in the case that we have the belief that the Jesus-only faith saves man and whoever believes in Jesus will be saved, the former universalism, mission is necessary.

⁵¹ N. T. Wright, "Universalism," New Dictionary of Theology, eds. Sinclair B. Ferguson and David F. Wright (Downers Grove: Intervarsity, 1988), 701.

⁵² J[ohn] C. Godbey, "Universalism," Encyclopedic Dictionary of Religion, eds. Paul Kevin Meagher, Thomas C. O'Brien, and Consuelo Maria Aherne (Washington, D.C.: Sisters of St. Joseph of Philadelphia, 1979), 3614.

I will use the term "universalism" in the second sense of universalism in the following paragraphs.

Theocentricism

Exclusivism that the Jesus-only faith saves man has been replaced by "theocentricism" in some contemporary theologies. "Theocentricism" means to focus primarily upon God rather than Christ. It attempts to embrace the absolute claims of all the world religions. It results in universalism and mission without Jesus.

Christian exclusivism had been early dealt with as a problem by many Christian thinkers such as Kant and Schleiermacher. Strauss has given a severe blow to the founding of Christian claims on history by his skepticism about the historical life of Jesus. Troeltsch's relativism did not allow Jesus alone to be the absolute Christ. Karl Jaspers called Christian exclusivism a "poison," and said, "Not till the poison of exclusive claims is removed can the Biblical faith come to be communicative, peaceful, and truly in earnest about its pure realization."⁵³ Harold Coward says, "No longer can Christians view Hindus, Buddhists, and Muslims as heathens who live in far-off lands and need to be converted by Christian missionaries."⁵⁴ Some theologians reexamined the traditional exclusivism by holding Jesus-only and turned toward God. This is the reason why today the terms such as "the kingdom of God", "the people of God", and "Mission of God" excel others in contemporary theologies.

⁵³ Karl Jaspers, Philosophical Faith and Revelation, trans. E. B. Ashton (New York: Harper and Row, 1967), 342.

⁵⁴ Coward, 22-23.

Although the theocentricism seems to include the Jesus-only faith by understanding that Jesus is God, it results in salvation without Jesus, universal salvation. For some theologians who start with God, God is mercy, and wants to save all human beings. Therefore, all people have already been reconciled to God by Jesus's cross, whether they know the fact or not.⁵⁵ For them, evangelism, "Believe in Jesus for salvation," is not necessary any more.

Contemporary Universalists

Jürgen Moltmann, speaking that 'Outside the Church no salvation' was amended at the Vatican II whose statement "all men of good will can attain to everlasting salvation," asks:

But must the Church not rethink its position even more radically? Outside Christ no salvation. Christ has come and was sacrificed for the reconciliation of the whole world. No one is excluded. Outside the salvation that Christ brings to all men there is therefore no Church. The visible Church is, as Christ's Church, the ministry of reconciliation exercised upon the world. Thus the Church is to be seen, not as absolute, but in its relationship to the divine reconciler and to reconciled men and women, of whatever religion.⁵⁶

For him there is no one outside salvation by Christ. That is universalism.

Hans Küng criticizes Karl Rahner's "anonymous Christian." For Küng, the theory is "theological fabrication,"⁵⁷ the term is "a contradiction in terms,"⁵⁸

⁵⁵ Richard Quebedeaux, The Worldly Evangelicals (San Francisco: Harper and Row, 1978), 20.

⁵⁶ Jürgen Moltmann, "Christianity and World Religions," Christianity and Other Religions, eds. John Hick and Brian Hebblethwaite (1980; rpt. Philadelphia: Fortress, 1985), 196.

⁵⁷ Hans Küng, On Being a Christian, trans. Edward Quinn (Garden City: Doubleday, 1976), 98.

⁵⁸ Küng et al., "Anonymous Christianity," 128.

and the attitude is of "arrogance."⁵⁹ In Kūng, God saves Hindus as Hindus, not as anonymous Christians. He says:

If we look at God's plan of salvation, then there is no extra, only an intra, no outside, only an inside, since God "desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" [1 Tim 2:5f].⁶⁰

This idea of universal salvation brings forth the idea that God uses other religions as well as Christianity as a means to realize His universal salvific will.⁶¹ Kūng says, "Islam, too, can be a way of salvation; perhaps not the normal, the 'ordinary' way, so to speak, but perhaps a historically 'extra ordinary' one."⁶² He claims that "non-Christians too as observers of the law can be justified. In fact, then, there is salvation outside the Church....they [other religions] are recognized as ways of salvation."⁶³

It is told that if it is God's will to save all mankind, exclusivism that claims that only the Christian faith is correct is not reasonable. John Hick says:

The Christian faith is held today, as in the past, only by a minority of the human race; and it looks as though this minority may well be smaller rather than larger in the future. This thought casts a massive shadow over any assumption that it is God's will that all mankind shall be converted to the Christian faith.⁶⁴

⁵⁹ Kūng, Theology for the Third Millennium, 236.

⁶⁰ Quoted from Moltmann, "Christianity and World Religions," 210.

⁶¹ Lesslie Newbigin says, "Recent Roman Catholic writing affirms that the non-Christian religions are the means through which God's saving will reaches those who have not yet been reached by the gospel," in his book The Open Secret, 195.

⁶² Kūng et al., Christianity and the World Religions, 24.

⁶³ Kūng, On Being a Christian, 91.

⁶⁴ Hick, "Whatever Path," 172.

He continues:

The religion...to which he adheres depends upon where he was born. That is to say, if someone is born to Muslim parents in Egypt or Pakistan, that person is very likely to be a Muslim; if to Buddhist parents in Sri Lanka or Burma, that person is very likely to be a Buddhist;...if to Christian parents in Europe or the Americas, that person is very likely to be a Christian.⁶⁵

Under the circumstance that when one becomes an adherent of a religion, it is largely a matter of geographical accident, the question of how we can condemn "the vast majority of humanity to perdition"⁶⁶ arises. Consequently, in those who worry about this, salvation in other religions is acknowledged.

The Change in Understanding of Mission

In acknowledgement of salvation in other religions, 'salvation only through Jesus' is set aside. It is "a shift from exclusivism to inclusivism."⁶⁷ The traditional biblical mission for proclamation that Jesus is the only Christ of the world is replaced by the mission for human welfare from cooperation with other religions in this earth. In other words, there comes to be the mission without Jesus today.

J. Verkuyl points out that this trend, which neglects the "basic task" of leading people to a belief in Jesus as Messiah and to a confession of Him as Lord, is widespread today. Verkuyl says that in such a tendency "a kingdom without Jesus" and "peace without mentioning Jesus who himself is peace" are spoken.⁶⁸

⁶⁵ Ibid.

⁶⁶ Runzo, 348.

⁶⁷ Race, 107.

⁶⁸ Johannes Verkuyl, Contemporary Missiology, trans. and ed. Dale Cooper (Grand Rapids: Eerdmans, 1978), 198.

We can see the change of understanding of mission in the following:

Emilio Castro says that if the baptism of all people in the name of Jesus were fundamental criteria for mission, he could be very pleased with Latin America, which is "the best example of the total conversion of a continent to the Christian faith."⁶⁹ However, can we feel satisfied in the situation of exploitation, oppression, and poverty because almost everybody in Latin America is Christian?, he asks. William B. Frazier removes distinction between the saved and the lost: "The missionary aim of the church is not to bring men the gift of salvation, but to acclaim and accommodate the saving mystery already at work in them."⁷⁰ He expresses loving service in the traditional mission in the phrase "a kind of bait offered to lead unbelievers to baptism."⁷¹ According to Paul F. Knitter, the primary mission of the church is not the "salvation business" (making persons Christian so they can be saved); and "the goal of missionary work is being achieved when announcing the gospel to all people makes the Christian a better Christian and the Buddhist a better Buddhist."⁷² There is also the assertion that "it [the Church] should help Buddhism progress along its own course of the history of salvation, and in a way work to make the Buddhist a better Buddhist."⁷³ Panikkar says, "To seek to justify Christian missions by counting the number of

⁶⁹ Castro, 2.

⁷⁰ William B. Frazier, "Guidelines for a New Theology of Mission," Mission Trends No. 1: Crucial Issues in Missions Today, eds. Gerald H. Anderson and Thomas F. Stransky (Grand Rapids: Eerdmans, 1974), 29.

⁷¹ *Ibid.*, 30.

⁷² Knitter, 222.

⁷³ Marcello Zago, "Evangelization in the Religious Situation of Asia," Concilium 114 (1979): 74.

'converted' souls would today be both a theological anachronism and a violation of the conscience of contemporary Man."⁷⁴ On the contrary, Paul the Apostle who preached that through the one man, Jesus, all mankind are saved⁷⁵ dedicated his life to mission to lead as many people as possible to Jesus.⁷⁶

Christianity's Identity

If the Christian church loses the name of Jesus Christ, it will lose its identity. Christianity's identity lies on the name of Jesus Christ. The name "Christianity" itself has been named after Christ Jesus.⁷⁷ "A Christianity without Christ is surely a contradiction in terms."⁷⁸ The word "Christian" was used first at Antioch to the believers in Jesus.⁷⁹ In Christian church history, countless martyrs have died for the sake of the name of Jesus Christ. The Christian church is standing on the foundation of Peter's confession of faith that Jesus is the Christ,

⁷⁴ Panikkar, 19.

⁷⁵ Rom. 5:12-19.

⁷⁶ 1 Cor. 9:19.

⁷⁷ Karl Jaspers says, though, that the name "Christian religion" is misleading as if Christ Jesus alone is the way to God (Philosophical Faith and Revelation, 339). His claim is that a man comes to God without believing in Christ.

⁷⁸ Russell F. Aldwinckle, Jesus: A Savior or the Savior? (Macon: Mercer University Press, 1982), 186.

⁷⁹ Acts 11:26.

the Son of the living God.⁸⁰ "The Christian faith is simply faith in Jesus Christ" and the whole of Christian theology "is derived from Jesus Christ alone."⁸¹

Contemporary Understandings of Mission

Ecumenicals have missio Dei as a turning point of contemporary mission theology by saying "since Missio Dei" when they speak about mission. Since the Willingen Conference of the International Missionary Council (1952) publicly used the term "missio Dei" under the influence of Georg F. Vicedom, the concept missio Dei has developed to the extent that Christian mission should not emphasize Jesus as the only Christ.

However, Georg F. Vicedom's theology is quite different from that of the ecumenicals. He says in his book The Mission of God, "The goal of the missio Dei is to incorporate mankind in the kingdom of God and to convey to mankind the gifts thereof."⁸² God wants to help men who by themselves can no longer extricate themselves from the kingdom of the world. He plucks them from the kingdom of the world and transfers them through His mission into His Kingdom.⁸³ The special mission of God is to have sent Jesus Christ, whose death is the actual redemption for all mankind.⁸⁴ The Kingdom cannot be

⁸⁰ Matt. 16:16.

⁸¹ Emil Brunner, The Christian Doctrine of Creation and Redemption, trans. Olive Wyon (Philadelphia: Westminster, 1952), 239.

⁸² Georg F. Vicedom, The Mission of God, trans. Gilbert A. Thiele and Dennis Hilgendorf (St. Louis: Concordia, 1965), 14.

⁸³ Ibid., 20.

⁸⁴ Ibid., 52.

subsumed in earthly forms⁸⁵ and will be realized through the return of Jesus Christ.⁸⁶ He says in his book The Challenge of the World Religions, "God has allowed no other way to lead to him except through Jesus Christ who is the way to the Father."⁸⁷ For Vicedom, without repentance and forgiveness of sin no one can be saved. Sin is forgiven, he says, through the atoning death of Jesus. It is salvation that sin is forgiven and eternal life is given. This Christian salvation is the gift to whoever accepts it, but not reward as in other religions.⁸⁸ Therefore, Jesus is "the critic" and "the end of all religions." "Man can have neither Jesus without the Gospel, nor the Gospel without Jesus." He convinces that Jesus alone is the way, the truth, and the life.⁸⁹

Of those who talk of missio Dei and the Kingdom of God there are some theologians who speak of unconditional salvation, which means salvation without Jesus.

Jürgen Moltmann

Jürgen Moltman defines mission as "taking part in the messianic sending of Jesus and as such taking part in the people, with which he so much identified himself, to the extent that mission stands as a representative for him: 'Whoever

⁸⁵ Ibid., 22.

⁸⁶ Ibid., 25.

⁸⁷ Georg F. Vicedom, The Challenge of the World Religions, trans. Barbara Hertz and Karl Hertz (Philadelphia: Fortress, 1963), 140.

⁸⁸ Ibid., 139.

⁸⁹ Ibid., 140.

visits them, visits me'.⁹⁰ The people, subjects of the kingdom of God, are, Moltmann says, "already subjects before the missionaries... comes!"⁹¹ He says that it was the first feast of the kingdom that Jesus ate and drank with them.⁹² He emphasizes that Jesus identified himself with them.⁹³ Although he accepts the concept "the mission of God," he says that it is "still too closely tied to the old concept of the church 'for' the people."⁹⁴ In him the church should be the church 'of' people. Jesus was not the Savior 'for' the people, Moltmann implies, but the Messiah 'of' the people.⁹⁵ Moltmann says, "Mission should neither bring the people again into the church nor the church into the people, but rather discover the church of people and live the brotherhood of Jesus."⁹⁶ It is to rejoice with the people. He says that mission happens through community in eating and drinking. He calls it "the eating and drinking mission."⁹⁷

Moltmann argues on the historifying of the world in the Christian mission. According to him, mission is not to seek "for eternal orders in the existing reality

⁹⁰ Jürgen Moltmann, The Open Church: Invitation to a Messianic Lifestyle (London: SCM, 1978), 110.

⁹¹ Ibid., 105.

⁹² Ibid., 106.

⁹³ Ibid., 130.

⁹⁴ Ibid., 109.

⁹⁵ Ibid., 103.

⁹⁶ Ibid., 110.

⁹⁷ Ibid., 107.

of the world" but to seek for "that which is really, objectively possible in this world."⁹⁸ Moltmann emphasizes this world:

Not the yearning of the soul for a life free of pain in heaven, but the love for the kingdom of God in this world. Jesus' life is inspired not just by the wish for a life after death, but by the will for life before death.... Where the sick are healed, lepers are accepted, and sin are not punished but forgiven, there life is present. Freed life, redeemed life, divine life is there, in this world, in our times, in the midst of us.⁹⁹

For Moltmann, the Christians have one Hope. It is the one and only future. It is the future of God and salvation. This coming kingdom of God is realized when the Christians not only wait for it but also strive for it. In this sense, mission of the Christians is for the future of the world.¹⁰⁰

Although it has been believed that the kingdom will be fulfilled at the parousia of Christ, Moltmann says, "Parousia actually does not mean the return of someone who has departed, but 'imminent arrival'."¹⁰¹ He says that "the coming lordship of the risen Christ" or "the coming lordship of God" takes shape in the suffering of the Christian. According to him, the coming kingdom is not spiritualized and made into a thing of the beyond, but it becomes this-worldly.¹⁰²

For Moltmann, the aim of the Christian mission is reconciliation with God, at forgiveness of sins and abolition of godlessness. In him, salvation is understood as "shalom in the Old Testament sense." It does not mean merely salvation of the

⁹⁸ Jürgen Moltmann, Theology of Hope: On the Ground and the Implications of a Christian Eschatology (New York: Harper and Row, 1967), 288-89.

⁹⁹ Ibid., 24.

¹⁰⁰ Jürgen Moltmann, "Theology as Eschatology," The Future of Hope, ed. Frederick Herzog (New York: Herder and Herder, 1970), 45-46, 50.

¹⁰¹ Moltmann, Theology of Hope, 227.

¹⁰² Ibid., 222.

soul, but also "the realization of the eschatological hope of justice, the humanizing of man, the socializing of humanity, peace for all creation."¹⁰³

Moltmann calls the mission in this sense the "qualitative mission."¹⁰⁴ He argues that this mission takes place in dialogue, where we cannot exclusively claim the Jesus-only faith.¹⁰⁵

We have seen Moltmann's mission. In his mission we cannot find the apostolic mission, "Repent and believe in Jesus," but instead, the eating and drinking mission following Jesus' lifestyle, this-worldly hope for the kingdom, and universalism. He started with Jesus' death and resurrection and reached a theology of hope. However, his hope became what even a non-believer in Jesus can hope for in other world religions. In other words, even without Jesus we can hope for the better world.

Orlando E. Costas

According to Orlando E. Costas, the Christian mission is to participate in the mission of God, proclaiming the good news of the kingdom, accepting and communicating all the demands of the kingdom. The demands of the kingdom are conversion and the suffering of the birthpangs for the new world.¹⁰⁶

For Costas, "the gospel is the good news of God's merciful action for salvation of the world."¹⁰⁷ Salvation is the re-creation that overcomes sin and

¹⁰³ Ibid., 329.

¹⁰⁴ Moltmann, "Christianity and World Religions," 194.

¹⁰⁵ Ibid., 202.

¹⁰⁶ Costas, 91-94.

¹⁰⁷ Ibid., 27.

regains the kingdom of God.¹⁰⁸ Salvation is "confirmed by the practice of justice and the liberation of others."¹⁰⁹ "Concern and commitment to a more human life, a more just society, and a healthier environment...are not foreign to the experience and the hope of salvation; they are part and parcel of it."¹¹⁰

He asserts that this gospel of salvation for the whole world becomes the whole gospel when it is incarnated in concrete situation - cultural, institutional, and social structural.¹¹¹ Therefore, the kingdom is not abstract but historical. Salvation is, for him, "not a ticket to a privileged spot in God's universe but, rather, freedom for service."¹¹²

According to Costas, repentance means turning from self-centeredness to the love of others and unconditional commitment to the gospel.¹¹³ Justification and forgiveness is not by the gracious action of a transcendent God, but by the practice for others.¹¹⁴

Saying that Jesus Christ died outside the gate to sanctify the people,¹¹⁵ he insists that the location of salvation has changed from the ecclesiastical compound, the Christendom, to the periphery, to the outsiders, the outcasts and rejects, the poor, the powerless, and the oppressed. According to him, to be saved

¹⁰⁸ Ibid., 27.

¹⁰⁹ Ibid., 29-30.

¹¹⁰ Ibid., 32.

¹¹¹ Ibid., 162-72.

¹¹² Ibid., 191.

¹¹³ Ibid., 33.

¹¹⁴ Ibid., 29-30.

¹¹⁵ Ibid., 188.

by faith in Christ is to commit oneself to those for whom Jesus died.¹¹⁶

Therefore, for him, "mission means encountering the crucified Christ in the world of the outsiders and sharing in his suffering for the rejects and outcasts."¹¹⁷

In short, Costas' understanding of mission is to serve others with Christian love. In his "Christ outside the gate," it is not meaningful wherever they are inside or outside the church, the community of confessors of the faith that Jesus is the Savior who saved from their sin. Costas means that people outside of the church, such as non-believers in Jesus, are saved. He says that in salvation which is announced in the gospel of Jesus, "women and men are declared just before the Father" and "faithful pilgrims of the kingdom of God."¹¹⁸ Therefore Costas says that Jesus is "the center and the secret of salvation."¹¹⁹

If we say that neighborization is salvation and to work for that neighborization is mission, it is "mission without Jesus" in an Evangelical perspective, because in the neighborization Jesus is not necessarily the Redeemer from their own sin. If mission is based on the presupposition that all people are already sanctified and saved by virtue of Christ's cross and salvation is merely confirmed by the service for others, in that mission Jesus is not necessary any more. It is "mission without Jesus."

¹¹⁶ Ibid., 191.

¹¹⁷ Ibid., 192.

¹¹⁸ Ibid., 32.

¹¹⁹ Ibid., 27.

Mortimer Arias

Mortimer Arias says that we have to turn to Jesus' own evangelism and seek the definition of mission. It is because Arias thinks that a Pauline theology will not recover the totality of the biblical gospel.¹²⁰ According to him, Jesus was the proclaimer of the kingdom, "the first evangelist of the kingdom."¹²¹ Jesus's evangelization was, he defines, "no more and no less than announcing the reign of God, or announcing the kingdom of God."¹²²

Mortimer Arias sees mission as announcing the kingdom. Arias' "mission" is different from evangelical one. Arias says, "it will not be enough to go around the globe 'saving souls' with a census chart to get individuals to make 'instant decisions' for Christ."¹²³

He points out that Jesus announced the kingdom, which is the good news; we have instead preached "the plan of salvation."¹²⁴ He emphasizes that the kingdom is opened to any one. The tradition teaches that whoever has sin cannot enter the kingdom; the cross' redemption of Jesus is necessary; therefore, whoever wants to enter the kingdom should believe in Jesus. However, he removes restrictions by saying that sin is forgiven unconditionally.¹²⁵ If some people enter the kingdom and some cannot, he means, it is not grace.

¹²⁰ Arias, 115.

¹²¹ Ibid., xv, 2.

¹²² Ibid., 4.

¹²³ Ibid., 116.

¹²⁴ Ibid., 1.

¹²⁵ Ibid., 21.

According to him, to evangelize is to announce the good news as good news. He means that unconditional forgiveness lets the good news be good news. He says, "We...have no right to place burdens that God does not put on people, nor to confuse evangelization with proselytizing."¹²⁶ He compares Jesus' forgiveness of sin with John's forgiveness. While John the Baptist offered forgiveness of sins "after" repentance, confession, and restitution, he says, Jesus announced forgiveness of sins "before"¹²⁷ them. Jesus' forgiveness was "unconditional forgiveness."¹²⁸ According to him, Jesus forgave unconditionally the notorious sinners such as the tax collectors, the adulteress, and the prostitutes.

He insists that we have to announce the kingdom as a gift today, opening the door into the kingdom to any one,¹²⁹ opening the Communion Table to any one.¹³⁰ Traditionally, by the Table believers in Jesus as the Savior are distinguished from non-believers. He speaks of conversion. However, his definition of "conversion" is turning to our neighbor in service.¹³¹ He says: Jesus was born on the periphery - "There was no place for them in the inn." He moved around the periphery with "the sinners" of Galilee. And He died on the periphery, "outside the gate"¹³² of the holy city.

¹²⁶ Ibid., 72.

¹²⁷ Ibid., 20.

¹²⁸ Ibid., 21.

¹²⁹ Ibid., 72.

¹³⁰ Ibid., 80.

¹³¹ Ibid., 50.

¹³² Ibid., 82.

For him, the kingdom is just this world. He says that the kingdom which Jesus announced is "real and operative here and now."¹³³ "To enter into the kingdom of God is to enter into life."¹³⁴ "The kingdom is equated with [human] life," and "a synonym of [human] life."¹³⁵ "In the face of human need and human life there is no other more sacred value."¹³⁶ These words all show how he emphasizes human life in this world.

He also speaks about the coming kingdom. However, it is not eschatological. It is the kingdom of hope in which we make "effort to recover Jesus' message of the reign of God."¹³⁷ He also says that Jesus "did not lose hope in the power of God to work through people for the transformation of history." He asks a question, "Do you want to serve the coming king in his kingdom?" He gives an answer and affirms, "There is only one way: right here in history, right here with your neighbor in need."¹³⁸ The kingdom has come already; however, its fullness comes by our announcing the kingdom and engaging in the fulfillment of the kingdom of peace, justice, love, and life.¹³⁹

He understands "conversion to Christ"¹⁴⁰ as devotion to the task of the kingdom at the risk of great suffering, even death. The conversion continues in

¹³³ Arias, 19.

¹³⁴ Ibid., 22.

¹³⁵ Ibid., 22, 23.

¹³⁶ Ibid. 23.

¹³⁷ Ibid., 39.

¹³⁸ Ibid., 38.

¹³⁹ Ibid., 89, 92, and 98.

¹⁴⁰ Ibid., 112.

the process of evangelizing, "untill the day when the kingdom will come in its fullness."¹⁴¹ It is far from the Jesus-only faith. It is to evangelize the kingdom, following Jesus,¹⁴² the first evangelist of the kingdom. His goal of mission is "the consummation of God's purpose of love with humanity and his universe,"¹⁴³ in other words, humanization¹⁴⁴ or neighborization. When he mentions "conversion to Christ," in an Evangelical perspective, the Christ is merely a model which is good for neighborization because the Christ is not God who will judge the dead and the living with justice on the Judgement Day.

In short, when he says that sin is forgiven unconditionally regardless of whether or not one confesses that he believes Jesus died for him on the cross, Jesus' cross loses its meaning and Jesus is no longer the Savior. When he announces that anyone can enter the kingdom even without Jesus as the Redeemer, it is "mission without Jesus" from the perspective of Evangelical.

Reflection

In these understandings of mission, Jesus as the one and only Savior is de-emphasized though these theologians insist that Jesus is the center of the kingdom. Because their goal is humanization, not Jesus Christ, and because salvation in a worldly dimension is emphasized, we cannot find the uniqueness of Jesus Christ in relation with founders of other religions. Of course, Jesus has shown God's love to the extent of death; however, if it is interpreted in the

¹⁴¹ Ibid., 114.

¹⁴² Ibid.

¹⁴³ Ibid., 89.

¹⁴⁴ Ibid., xiii.

worldly ethical dimension, Jesus' love does not make a difference in quality from others.

Mission without redemption by Jesus' Cross as the contents is "mission without Jesus." Mission transmitting Jesus rather makes the world of love. When we have experience of Jesus' love that saved us from eternal death, we can authentically love others.

Summary

The Church based on the faith that Jesus is the Christ has confessed that Jesus is the Lord and carried out His Great Commission. The apostles did not spare their lives to spread the message that Jesus is the Christ. For the first time as a Gentile Cornelius received the gospel. Although he was working for the kingdom from the perspective of contemporary theologies, God gave him an opportunity to hear the name of Jesus. It is because the name of Jesus is necessary for salvation.

Paul the Apostle decided to know nothing except Jesus Christ and Jesus' cross. He dedicated himself to preach salvation by the Jesus-only faith, not deed. When a debate happened in the mission field, the Jerusalem Conference approved his doctrine that the Jesus-only faith is necessary and enough for salvation.

Countless martyrs were willing to throw away their lives to keep their faith only in Jesus. That martyrdom is everlasting witness to Jesus and mission toward the world.

Friars and monks abandoned their worldly lives for Jesus' sake and carried the gospel that Jesus is the Savior to the world. Pietists who had experience of salvation through Jesus could not but carry Jesus to others. The missionaries of

the "Great Century" believed that the heathen were lost without a knowledge of Jesus Christ and tried to take the gospel to them before their dying. The missionaries of the Faith Missions did mission regardless of finance; the students who were touched by the Spirit went all around the world with the watchword, "The evangelization of the world in this generation." The Bible Institutes produced many missionaries who believed the Bible as the word of God and therefore believed that Jesus is the Christ.

Traditional mission carried the biblical message that Jesus is the Christ. However, from the latter half of the twentieth century, people who disagreed with the traditional mission understanding appeared. The debate ensued. This contemporary debate can be compared to the debate between Jewish Christians and Pauline Christians of the early church. Then Jewish Christians insisted that both deed and faith were required to be saved; Pauline Christians the faith in Jesus alone. Today Ecumenicals also insist on both deed and faith, or rather human deed more than faith in Jesus for salvation; Evangelicals the Jesus-only faith. Then the conclusion was the Jesus-only faith. What will be the conclusion today?

In Uppsala, the objective of mission was "the new humanity." Bangkok emphasized "Salvation Today" which works in the struggle for economic justice and for human dignity. Billy Graham, Donald McGavran, Visser't Hooft, Harold Lindsell, and Peter Beyerhaus attacked that trend of mission theology toward this-worldly salvation. Their attacks were: universalism as the great hindrance; no mention about faith; loss of vertical dimension of Christianity; a secularized this-worldly version of social action; the replacement of theology by anthropology; ignorance of God's righteous wrath against sin; and "an anti-Christian temptation."

Today some theologians insist that the goal of Christian mission should turn from conversion to Jesus to establishing the kingdom of God. According to them, the merciful God wants to save all mankind unconditionally - universalism. No idea of original sin nor any repentance and belief in the Redeemer Jesus to be freed from it is required. Eventually, mission without proclaiming redemption of Jesus' Cross, that is, mission without Jesus, is told.

In the next chapter, I will show the Korean church with her strong emphasis on Jesus.

CHAPTER 4
Jesus-only Faith and Jesus-centric Mission
of the Korean Church

Introduction

In this chapter, I would like to lift up the mission of the Korean church in order to show that the Korean church in general has been carrying out Jesus-centric mission with a great success in her growth for last hundred years.

The Korean Church's Growth

Any church has problems. The Korean church is not an exception. She is sometimes self-serving and sometimes intolerant. She has some persons who easily damn a fellow Christian, "Heretic," even when he has a little different opinion from their own. She has a habit of preferring accepting uncritically western theologies to having her own theology. However, I would like to look on her bright side.

The Korean Church has grown so rapidly that it is a focal point of interest to many Christians around the world. The first Protestant missionaries from North America went to Korea in 1884, while the Roman Catholic church in Korea began in 1785. The Korean church had 9,300,000 members including Roman

Catholics in 1984.¹ It represents about 23% of South Korea's population. The Korean church is known as the church which establishes six new churches everyday,² while Christians in Europe and North America are decreasing by 7,600 per day.³ "The capital, Seoul, is a city of churches.... Steeples and crosses are prominent on the skyline in all directions."⁴ Tourists are especially surprised at a night view of Seoul because the night skyline is dyed red by thousands of lit crosses of churches. In the summer of 1973, more than a million Koreans packed the Yoido Plaza, Seoul, "in a tide of humanity which was perhaps the largest crowd ever gathered at one time and in one place to hear an evangelistic message."⁵ In Seoul are located the largest church, the largest Presbyterian church and the largest Methodist church in the world.⁶ Korea has the most "Diaspora churches," churches of residents abroad, on earth.⁷ In the United States of America, the 150 or more Korean churches were by 1970 established by resident Koreans and more than 690 churches by 1979. During the nine year

¹ Yong-Je Han, ed., 100 Years of Korean Churches' Growth (Seoul: Christian Literature Co., 1986), 225.

² J. Herbert Kane, The Christian World Mission: Today and Tomorrow (1981; rpt, Grand Rapids: Baker Book, 1986), 80.

³ "The Expansion and Status of Christianity in the 20th Century," World Christian Encyclopedia, ed. David B. Barrett (Nairobi: Oxford University Press, 1982), 7.

⁴ Samuel Hugh Moffett, "Korea," The Church in Asia, ed. Donald E. Hoke (Chicago: Moody, 1975), 369.

⁵ Ibid., 370.

⁶ Patrick Johnstone, Operation World, 4th ed. (Bromly, England: Send the Light, 1986), 269.

⁷ Kyung Cheol Han, Korean Churches and Korean Missionary Work (Seoul: Stump, 1986), 160.

period one church was established a week.⁸ About one thousand Korean missionaries work abroad.⁹ This growth in quantity is caused by some characteristics in quality.

The Characteristics of the Korean Church

What is the reason for the Korean church's growth? It is, in brief, because she is conservatively evangelical. The conservative church which does not lose "vertical dimension"¹⁰ grows. According to Dean M. Kelly, "Churches that have not tried to adjust to the time - to ingratiate themselves with the world" grow.¹¹ Kelly says that conservative churches grow.¹² Richard Quebedeaux says, "Without the urgent call to conversion, the church would decline in membership and eventually die."¹³

The Korean church has the conservative characteristics: keeping the Jesus-only faith, always praying, being filled with the Holy Spirit, regarding the Bible as the final authority, and having many ministers. They are also the characteristics fit for the world mission. The most important one is that the Korean church keeps the Jesus-only faith. Missionaries spread the seed of the Gospel on the soil of

⁸ David J. Cho, "Growth of Korean Missions and Contribution to World Evangelization," Korean Church Growth Explosion, eds. Ro Bong-Rin and Marlin L. Nelson (Seoul: Word of Life, 1983), 110.

⁹ Marlin L. Nelson, ed., Directory of Korea Mission Societies, Mission Training Institutes, and Missionaries (Seoul: Basile, 1989), 203.

¹⁰ Kane, The Christian World Mission, 160.

¹¹ Dean M. Kelly, Why Conservative Churches Are Growing, (New York: Harper and Row, 1972), 35.

¹² Ibid., 21, 27.

¹³ Quebedeaux, 20.

Korea. Ministers watered it. However, it is God who made/makes this Korean church grow.¹⁴ I see that God wanted to make the Korean church grow in order to make it carry out the Jesus-centric mission toward the world.

The Jesus-only Faith

The Korean church started on the religiously pluralistic soil. Therefore, it is already immune to the problem of Christianity's identity in relationship with other religions. It is firm for Korean Christians to keep the Jesus-only faith.

In Korea, there were three major religions before Christianity, -- Shamanism, Buddhism, and Confucianism. Shamanism was alone in Korea before Buddhism and Confucianism came to Korea. In Korea Shamanism was a foundation on which other religions were received. The Korean people's mentality was formed under the influence of Shamanism because it reigned over the life of people for thousands of years.¹⁵ Buddhism came to Korea in 372. It flourished and reigned over Koreans for about one thousand years. It also had an effect on Korean mentality. Confucianism came to Korea in almost the same age as Buddhism did. It had, however, its heyday from the fifteenth century and reigned over Korean society for about five hundred years. Christianity came to Korea when these three religions existed together.

These three religions played a role as fertile soil that could easily accept Christianity. One of the reasons for which Christian mission has been successful in Korea is that Korean people's minds were ready to accept the gospel by the Korean traditional religions. Koreans could easily accept the Christian God and

¹⁴ "I planted, Apollos watered, but God gave the growth" (1 Cor. 3:6).

¹⁵ Ryu, The Christian Faith, 33.

its spiritual world because Shamanism had God the Highest with many ghosts and the Other World. Confucianism prepared the way for Christian ethics that tells us to serve God and neighbor. It is no wonder that the early Christians in Korea were Confucians.¹⁶ From another perspective, Buddha's teachings of mercy showed a side of God's love. Confucius' teachings of benevolence and righteousness showed a side of God's righteousness. It is very significant that these two Gentile prophets' teachings formed Korean mentality before the gospel of Jesus came to Korea. As the Law and the Prophets came true in Jesus, Confucian teachings of moral law and Buddha's teachings of mercy were fulfilled in the gospel of Jesus whom we believe in.¹⁷

As we have seen above, for Koreans other religions are foregoing stages for Christianity. Some minjung dressed in traditional Korean dress and hat even said, "Buddha's time passed by. Confucius' time passed by, too. Now it is Jesus' time."¹⁸ Most Christians in Korea do not struggle with whether salvation is given in the other religions nor doubt whether Jesus is the only Savior of the world. Because the Jesus-only faith placed itself while overcoming other religions, that faith is not shaken and will not be shaken even though a new theology that treats Jesus relatively comes. In Korea almost all of Christians are Evangelicals who believe that Jesus is the only Christ.

Most of the congregation of the Korean church have no sense of their own denominations and would not like to know which denomination they belong to.¹⁹

¹⁶ Ibid., 144.

¹⁷ Na, A Theory of Korea Gospelization, 42-43.

¹⁸ Ibid., 54.

¹⁹ Changshik Lee, 100 Years of the Korean Church (Seoul: Christian Culture

They are just "Jesusians"²⁰ who recite the Apostle Creed. For them, if one has Jesus only, it is enough.

Prayer and Holy Spirit Movement

"The Korean church is well known as a praying church."²¹ "A praying church cannot help but become a growing church."²² Prayer brings the church growth.²³ It is told that one of the factors in the Korean church growth is her prayer.²⁴ The Korean church commonly has dawn prayer meetings, all-night prayer meetings, and mountain praying meetings. It is not difficult in Korea to see Christians who pray fasting for 40 days and nights at one time. There are many prayer mountains where provisions of free board and lodging are given to whoever wants to have time to pray and have revival meetings encouraging prayer. Extraordinarily, there is a real ceaseless praying in Korea. Christians from all over the country, sometimes foreigners from other countries, have done the praying at the Altar for Saving the Nation of Yongmun Prayer Mountain. The praying has

Promotion, 1987), 78.

²⁰ Ibid.

²¹ Chul-Ha Han, "Involvement of the Korean Church in the Evangelization of Asia," Korean Church Growth Explosion, eds. Ro Bong-Rin and Marlin L. Nelson (Seoul: Word of Life, 1983) 51.

²² Ibid., 56.

²³ Donald A. McGavran, Understanding Church Growth, 3rd ed. (Grand Rapids: Eerdmans, 1990), 138.

²⁴ See Glenn L. Sheppard, "The Role of the Evangelist in Praying for Spiritual Awakening," The Calling of an Evangelist, ed. J. D. Douglas (Minneapolis: World Wide, 1987), 86; and [Jang Whan] Billy Kim, "The Evangelist and the Revival We Need," The Calling of an Evangelist, 155.

never ceased for 27 years since 1963 whether it rains or snows or if it is daytime or nighttime, 24 hours a day, 7 days a week. The prayer continues by relay. One person is in charge of the prayer for one hour. When a pray-er comes out of the Altar after he has finished the one hour prayer, the next pray-er goes in there and succeeds the previous prayer. The prayer is for gospelization and unification of Korea and peace of the world.

This praying church is much indebted to the establishment of prayer mountains. Of them, Yongmun Prayer Mountain had a great effect on Korean church growth. It was founded by Woon Mong Na in 1940. He was a being who wanted neither to live nor to die. While looking for the Being who created him so, he was called by God to preach His gospel. After he heard a loud voice from heaven, "Purify your heart, and you will see me," he repented deeply and became a Christian. He experienced the Holy Spirit coming upon him. He started evangelism, the goal of which was gospelization of the whole country of Korea. "It is not easy to find out a person who led souls to Jesus Christ more than he did in Korea."²⁵

I prayed to God in my childhood²⁶ that all of 30 million Koreans believe in Jesus and be saved when the population of Korea including North Korea was 30 million. It was just to follow Rev. Na's teaching. When Rev. Na experienced the Holy Spirit, almost immediately he evangelized and encouraged others to evangelize and pray for gospelization of the whole Korean people. So people who follow him prayed so. This prayer met opposition from the Presbyterians. They

²⁵A remark of the Rev. Geoduk Choi, a former chairman of the general conference of Korea Jesus Presbyterian Church, in the foreword of Woon Mong Na, I Wanted Neither to Live Nor to Die (Seoul: Aehyangsook, 1986).

²⁶The time period was the 1950s.

criticized him, "How can all Koreans be saved? It is against the Doctrine of Predestination." It was like a fact that when William Carey, who are called the "Father of Modern Missions," presented his idea for the world mission, a Presbyterian minister who had the belief in Predestination retorted, "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine."²⁷

Nevertheless, my father continued his campaign for "Gospelization of Korea," leaving his footprints over the whole length and breadth of the land and conducting evangelistic work for all his life. His message at his revival meetings was "Repent and receive the Holy Spirit. Believe in Jesus Christ, not any denomination." "He was a representative figure who led the Holy Spirit movement powerfully at a time when if one said anything about the Holy Spirit, he was treated as a heretic."²⁸ Finally, In 1965 the Korean church interdenominationally began a campaign for evangelization of the nation with a motto "30 million to Christ." Since then, large meetings for gospelization of Korea including the 1973 Billy Graham Crusade have been held at Yoido Plaza.

Now the Korean church has no denominational characteristic and is like a pentecostal church.²⁹ It is the result of the Holy Spirit movement. The Korean church's growth is owed to prayer and the Holy Spirit movement.³⁰ Woon Mong

²⁷ Kane, A Concise History, 85.

²⁸ A remark of the Rev. Paul Yonggi Cho, founding pastor of the Full Gospel Central Church at Yoido, the largest church in the world, in the foreword of Na, I Wanted Neither to Live Nor to Die.

²⁹ Changshik Lee, 28.

³⁰ Ryu, A Lode, 281.

Na of the Yongmun Prayer Mountain is the first and most distinguished man to drive those movements.³¹

The Bible as the Final Authority

The Korean church has the Bible as the final authority like Reformers such as Luther and Calvin. Luther said that the Bible is the word of God because in it Jesus, the incarnate Word of God, is.³² It has final authority because it is the Word of God and never errs.³³ From the beginning, for the Korean church, the Bible has been sacred and inviolable because it is the Word of God. No one can criticize the Bible. Korean people who were well acquainted with the authority of the Confucian Scriptures for a long time also accepted easily the authority of the Bible.³⁴ It was more than that of the Confucian Scriptures because it is the Word of God. In addition to it, missionaries who worked for the first 25 years of mission in Korea were conservative evangelicals, who considered the "higher criticism" of the Bible or "liberal" theology as heresy.³⁵

One of the figures who had the most effect on the early Korean church is Sun Choo Gil. The dawn prayer meeting of today began with him. The conservative view of the Bible of the Korean church, inerrancy of the Bible, was also founded by him. When Abingdon Bible Commentary was translated into

³¹ Changshik Lee, 207-08.

³² Paul Althaus, The Theology of Martin Luther, tran. Robert C. Schultz (1966; rpt, Philadelphia: Fortress, 1979), 74.

³³ Ibid., 6.

³⁴ Changshik Lee, 34.

³⁵ See Ryu, A Lode, 43; and Kyung Bae Min, A History of Formation of the National Church in Korea (1974; rpt, Seoul: Yonsei University Press, 1980), 31.

Korean, under his influence it was condemned as a forbidden book for the reason that it was written by "liberals."³⁶

When Japan forced the Korean church to worship her god, Amaterasomigami, every one, whether they were pro or con, advocated their positions with the Bible. The verse for pros was Rom. 13:1 and for cons Exod. 20:3. The divisions by more than 37 sects, which all have the same name "Korea Jesus Presbyterian Church,"³⁷ of the Presbyterian church in Korea have been caused by the claims for believing as the Bible says although we can see selfish desires a little in the divisions. When they split, they generally claimed that they stand on the Bible and others are "modern Pharisees,"³⁸ "snakes,"³⁹ or "heresy."⁴⁰

The congregation of the Korean church trusts as the Bible says, although, of course, some theologians do not. According to statistics, ninety-seven percent of the laity of the Korean church have the Fundamentalist faith including the Doctrine of Literal Inerrancy of the Bible.⁴¹ A professor of the School of Theology at Claremont told his students that he had been surprised that even

³⁶ Ryu, A Lode, 57-59.

³⁷ Yong-Je Han, 199.

³⁸ John E. Whan Kim, Challenged Conservative Theology (1970; rpt, Seoul: Word of Life, 1987), 180.

³⁹ Yung Hun Lee, The History of the Korean Church (1978; rpt, Seoul: Concordia, 1988), 327, 332.

⁴⁰ Keun Won Park, "The Church-Formation in Korea," Theological Thought [Seoul] 44, no. 1 (Spring 1984): 122.

⁴¹ Wan Sang Han, "The Quantitative Growth of the Korean Church and its Members' View of Value," Modernization and Christianity in Korea (Seoul: Sungjoen University Press, 1983), 139.

today Korean Christians believe literally that God created the world as Genesis says. When the Bible says that a donkey spoke with a human voice, they believe literally so because the Bible is infallible and God can do anything that He wants to do. For the same reason, they do not doubt the Virgin Birth of Jesus and His resurrection. "Demythologization" has nothing to do with them.

The Bible entered Korea before missionaries did.⁴² The Bible was translated into Korean, though partially, by Korean Christians in China in 1879 and in Japan in 1884. The Korean Bible came to Korea from China by a Korean Christian before 1883.⁴³ Through Japan, the first missionaries could come to Korea with the Gospel in Korean.⁴⁴

"The Christians of Korea are pre-eminently Bible Christians."⁴⁵ From the beginning the Korean Church studied the Bible whenever they had revival meetings. Up to date Korean Christians have their own Bibles and carry them with them whenever they go to church, prayer meetings, or revivals. Many of them read through the whole Bible once a year because they read three chapters of the Bible as spiritual food everyday, as they take three meals a day. For the Korean Christians, the Bible has final authority and is the criterion for their faith and lives.

⁴² See Man Ryul Lee, A Lecture of the History of the Korean Church (Seoul: Evangelical Student Fellowship, 1987), 46; and Helen Barrett Montgomery, The Bible and Missions (West Medford, Mass.: Central Committee on the United Study of Foreign Missions, 1920), 122.

⁴³ Ibid., 38.

⁴⁴ Kwang Soo Kim, A History of the Introduction of Christianity in Korea (Seoul: Christian Literature Co., 1974), 263, 285, 289.

⁴⁵ Helen B. Montgomery, The Bible, 121.

Abundant Resources

The Korean church has abundant resources, human and financial. In Korea the number of ministers is more than 40 thousand.⁴⁶ Annually about 260 theological seminaries produce 10,000 ministers.⁴⁷ At revival meetings which are held at a large number of churches and prayer mountains all through the year, many young people experience the Holy Spirit and swear before God to be servants of the Lord. Many churches support seminary students among their members. There are cases that parents who wish they were ministers recommend their children to be "servants of the Lord." Those are some of the reasons why seminaries in Korea are full of students. In North America, there are scarcely any seminaries which do not have Korean students.

I would like to introduce the Gideon Theological Seminary in Korea in order to show how Korean seminary education is. The seminary was named after Gideon, a Judge in the Bible. The school's goal is to make its students brave persons like Gideon so that they would be the Lord's servants by vocation, Bible and prayer, and obedience. Requirements for admission to the school are high school graduation, one's own resolution, and good health.

The school life is hard upon the students. For this reason, only a third of entering students graduate. A student's life starts off with dawn service at 4:30 every day. At 6 o'clock they have gymnastic exercises and jogging. After breakfast, classes begin at 8:00. They continue to 3:30 in the afternoon. All the students have to attend the classes from Tuesday to Friday, and during the morning on

⁴⁶ Deuk Ryong Kim, "A History of Christian Education in Korea," 100 Years of Korean Churches' Growth, ed. Yong-Je Han (Seoul: Christian Literature Co., 1986), 199.

⁴⁷ Cho, "Growth of Korean Missions," 115.

Saturday. There is an evening service at 7:00 every day. After the service, they go to a mountain for prayer. Returning from the mountain, they have their own time. Most of the students go to bed at 11 o'clock. Besides this, on Monday they have labor, according to Paul's saying, "Whoever refuses to work is not allowed to eat." These everyday activities encourage and strengthen students who are convinced of their vocation. On the other hand, they make students who will fall out of the ranks feel annoyed, and eventually drop out.

One of the important parts of school life is to be familiar with the Bible. Seminary students must know well what the Bible says and lead other people to the truth. Gideon Theological Seminary emphasizes the importance of being versed in the Bible. In the classes, teachers teach the Bible by reading it. In the dormitory, the students read the Bible while doing their homework. At services, the Bible is spoken, preaching. Also very often there are Bible tests and quizzes. Gideon Theological Seminary tries to make all the students experts in the Bible so that no one can surpass its students as far as the knowledge of the Bible is concerned.

Summer Evangelism is the special one of the year's regular events in this school. Throughout July, students have to go from village to village without being invited, spreading the Gospel. Just as Jesus ordered not to take a purse or a bag when he sent out his disciples two by two, so also do the students of this school. They are sent out two by two and sometimes meet a heavy rain or storm, sometimes danger from scoundrels, and sometimes sleeping in the open air. In addition to these, they are supposed to suffer scorn and insults. There is a series of hardships. Through these troubles, they become strong persons who overcome any difficulty and obey the Lord's will, and who get God's approval as Paul said, "We boast of our troubles, because we know that trouble produces endurance,

endurance brings God's approval." Not only the students but also all the teachers are sent out at this time. The whole school is involved in evangelizing throughout the month of July. They spread all over the country. There have been such campaigns every summer for 34 years. They can indeed experience great pleasure from hardness for the Lord rather than from convenience in the world.

There are a Protestant monastery and a convent in Korea. From them many unmarried ministers have been produced. They make a vow to live only for Jesus Christ. Most of them run a prayer mountain and lead evangelism meetings and revivals. Some teach at a seminary. Some serve the old, orphans, and the poor.

As for financial resource, most Korean Christians regard offering tithes as their duty. Further, they donate many kinds of offerings such as thanks offering, Sunday offering, fasting offering, mission offering, wish offering, repentance offering, and etc. In proportion to increasing Korean economic power in the world, the Korean church's financial status is improving and will be enough to support her missionaries.

We have seen characteristics of the Korean church. Now I am going to discuss whether these characteristics fit into the world mission by surveying conditions in which the mission was carried out actively in the history of Christianity.

Conditions Causing Missions

When we see times of rising mission in the history of Christianity, the following factors motivated them.

Holy Spirit

First of all, when people received the Holy Spirit, the fire of mission burned in them. When about a hundred and twenty believers received the Holy Spirit on the day of Pentecost, they began to talk in other languages; accordingly, people from every country in the world could hear the believers speaking in their own languages. The Bible does not say what they spoke in various languages. I guess that they proclaimed that Jesus is the Christ as the Holy Spirit enabled them to speak. It is because Jesus said that when the Holy Spirit came upon them, they would be witnesses for Him to the ends of the earth.⁴⁸ They actually not only witnessed for Jesus to people from every country in the world by speaking in various languages, but also forecasted the world mission that would be developed worldwide from then on.

According to directions of the Holy spirit, Peter the Apostle, for the first time, came to foreigners and taught them that whoever believes in Jesus would be saved. Paul the Apostle also became the first missionary to Europe, following what the Holy Spirit told him to do. The Acts of Apostles is called the Acts of the Holy Spirit. Where the Holy Spirit comes, there is mission.

The Jesus-only Faith

Second, the Jesus-only faith is a motive of mission. When in the power of the Holy Spirit one has experience of salvation, he comes to be convinced that it is only Jesus who saved him. This is the Jesus-only faith. There are two kinds of faith: the faith through learning and the faith that is believed. The faith through learning is the faith that one has when he merely says, "I know Jesus is the

⁴⁸ Acts 1:8.

Savior," or "I want to believe Jesus as the Savior," when he was taught that Jesus is the Savior. The faith that is believed is the faith that one cannot but believe because the Holy Spirit made him believe in Jesus with giving experience of salvation.

John Wesley failed in his first mission to the United States of America; however, after his experience at Aldersgate he could carry out mission well, declaring: "The world is my parish." He recorded his experience: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine,...."⁴⁹ Thus the Jesus-only faith through the saving experience causes mission.

The Jesus-only faith causes mission because of Jesus Christ's uniqueness. No one can be saved in any other name except for Jesus. If one could be saved in any other name, we would not have to evangelize, spending time and labor, being laughed at, running the risk of losing life, and even going to death like martyrs. We proclaim the gospel of Jesus because Jesus alone is the Savior of all mankind. If people have not heard of Jesus, they cannot believe in Jesus. If they have not believed in Jesus, they will be lost for ever. Therefore, one who has conviction of salvation, or the Jesus-only faith, cannot but give Jesus to others. J. Herbert Kane writes:

Almost without exception the missionaries of the nineteenth century were men and women of deep conviction and compassion. They believed that the heathen were lost without a knowledge of Jesus Christ. They spared no pains to take the gospel to the lost and dying "before it was too late."⁵⁰

⁴⁹ Latourette, A History of Christianity, 1025.

⁵⁰ Kane, A Concise History, 96.

When C. T. Studd, the most famous of volunteers of the Student Volunteer Movement, heard that people in Central Africa had "never heard the gospel because no Christian had ever gone to tell of Jesus....the shame sank deep into his soul."⁵¹ He left for Africa.

The Jesus-only faith causes mission because of Christian love. One who has that faith is thankful to Jesus who saved him and pleases Him. Therefore he loves others because it is the best way to please the Lord Jesus. He cannot enjoy only his own salvation overlooking people who are living in death. Luther describes the connection between the saving experience and the proclamation of the Gospel to others:

When a Christian begins to know Christ as his Lord and Savior, who has redeemed him from death, and is brought into His dominion and heritage, his heart is thoroughly permeated by God; then he would like to help everybody attain this blessedness. For he has no greater joy than the treasured knowledge of Christ. So he begins to teach and exhort others, confesses and commends his blessedness before everybody, and sighs and prays that they, too, may come to this grace.⁵²

When Count Nicolaus von Zinzendorf experienced the love of Jesus Christ, he felt a burning desire "to bring souls to the Lord."⁵³

The Jesus-only faith brings mission because of the Lord's command. One who has that faith obeys his Lord Jesus, who tells His people to be His witnesses. When William Carey came to see that the Lord's Great Commission had been limited to the Apostles of the age of the New Testament, he violated it because

⁵¹ Tucker, 265.

⁵² John Warwick Montgomery, "Luther and Missions," Evangelical Missions Quarterly 3, no. 4 (Summer 1967): 199-200.

⁵³ Verkuyl, 177.

he was convinced that "foreign missions were the central responsibility of the church."⁵⁴

The Jesus-only faith brings mission because the mouth speaks what the heart is full of. The bible says that a good person brings forth good things out of his good treasure; a bad person brings forth bad things out of his bad treasure.⁵⁵ In the same way, a person who has the Jesus-only faith speaks "Jesus" because the heart is full of "Jesus." The Billy Graham Crusade was asked not to say that Jesus is the only way by the local committee while preparing for a crusade in a country. The committee said that in their culture it would be inappropriate to say "Jesus is the *only* way." They said that their culture says that there are many good ways. Billy Graham preached it harder than before and won more converts than in any other country.⁵⁶ Woon Mong Na was also asked not to say that Jesus is the only way to salvation when he was invited as a speaker to a meeting of leaders of all religions in Korea. He finally spoke about salvation only through Jesus. When the sponsor of the meeting asked Na why he did so, Na answered, "An alive Christian says 'Christ Jesus.' A dead cock cannot crow."

Prayer

Third, there can be no mission without prayer. Helen Barrett Montgomery says in her book Prayer and Mission:

Prayer precedes every missionary advance..... Prayer was the origin of modern missions..... All began in prayer..... Every forward movement

⁵⁴ Tucker, 115.

⁵⁵ Matt. 12:34-35.

⁵⁶ Robert L. Williams, "How to Hold a Conference for Evangelists," The Calling of an Evangelist, ed. J. D. Douglas (Minneapolis: World Wide, 1987), 90-91.

was ushered in by the prayer of faith; societies were organized, movements inaugurated, leaders developed.⁵⁷

In a practice of prayer,⁵⁸ Pentecost was born and the disciples became witnesses to Jesus. Prayer of the believers of the early church made the Apostles' evangelism possible and powerful. The Apostles gave their full time to prayer and preaching.⁵⁹ Paul the Apostle, a great missionary, not only prayed himself but also asked his people to pray so that God would give him a good opportunity to preach His message about Jesus,⁶⁰ and that the Lord's message might continue to spread rapidly.⁶¹ Patrick, the first missionary to Ireland, was an intense and persistent pray-er.⁶²

The Pietists and the Moravians, who led a life of prayer, became the true pioneers in modern missions.⁶³ Roman Catholic missions occurred during the Catholic Counter Reformation, whereas Protestant foreign mission hardly did so until the Moravians' mission. For the Reformers foreign mission was not a major concern. Their theology also limited foreign mission. Luther claimed that the Great Commission pertained only to the apostles. Calvinists thought that "if God wills the conversion of the heathen, they will be saved without human

⁵⁷ Helen Barrett Montgomery, Prayer and Missions (West Medford, Mass.: Central Committee on the United Study of Foreign Missions, 1924), 74-86.

⁵⁸ George W. Peters, A Biblical Theology of Missions (Chicago: Moody, 1984), 342.

⁵⁹ Acts 6:4.

⁶⁰ Col. 4:3.

⁶¹ 2 Thess. 3:1.

⁶² Tucker, 38.

⁶³ Peters, 344.

instrumentality; if God does not will the salvation of the heathen, it is both foolish and futile for man to intervene."⁶⁴ In this time, the first Protestant mission grew out of the Pietist movement. The Moravians succeeded in the mission. They were all people of prayers. At the village of Herrnhut which was founded by them "a prayer vigil was begun that continued around the clock, seven days a week, without interruption for more than one hundred years."⁶⁵ Furthermore, John Wesley was impressed by them; the evangelical movement in England was started with him.

The "Great Century" was opened after the intercessory prayer movement for about a half century by prayer groups, a seven-year "Concert of Prayer," and churches, for the spread of the gospel throughout the world and the conversion of the heathen world.⁶⁶

The Student Volunteer Movement for foreign mission had its origin in the "Haystack Prayer Meeting," which was a landmark in American foreign missions.⁶⁷

When Billy Graham has been asked the secret of evangelistic crusades, he has said there are three secrets: to pray, to pray, and to pray.⁶⁸

⁶⁴ Kane, A Concise History, 74.

⁶⁵ Tucker, 71.

⁶⁶ Kane, A Concise History, 83-84.

⁶⁷ Tucker, 122, 269.

⁶⁸ Billy Graham, "Preaching the Word - Reaching the World," The Calling of an Evangelist, ed. J. D. Douglas (Minneapolis: World Wide, 1987), 131.

The Bible

Fourth, the Bible drives mission. The Bible is alive. It makes people who read it turn to Jesus the Savior and forces them to do mission. George W. Peters writes, "It is impossible to live in the Bible without developing a heart that beats warmly and fast for the world evangelism."⁶⁹ William Carey called the father of modern missions lived in the Bible.⁷⁰ He roused his audience for foreign mission with his sermon on Isa. 54:2-3 and he himself became a missionary. When Augustine met the verses of Rom. 13:12-14, he became a new creation. He is one of the greatest figures in church history. He is also the first missionary to England. When August Hermann Francke read the verse of John 20:31, he made his mind to dedicate his life to Jesus, became a leader of the Pietist movement after Philip Jacob Spencer, and sent missionaries to the world. Amanda Smith felt the touch of God from her head to foot as quick as the spark from smitten steel at a sermon on Eph. 4:24. It was the turning point of her life. She became a missionary evangelist, preaching in England, India, Africa and other parts of the world.⁷¹ When Lottie Moon heard a sermon on John 4:35, she made up her mind to go to China as a missionary.⁷² William Cameron Townsend founded, in a missionary mind, the Wycliffe Bible Translators, encouraged by the verse Matt.

⁶⁹ Peters, 281.

⁷⁰ Ibid.

⁷¹ Edith Deen, Great Women of the Christian Faith (New York: Harper and Bros., 1959), 251, 253.

⁷² Ibid., 261.

18:11-12.⁷³ C. I. Scofield founded the Central American Mission when he realized by Acts 1:8 that Americans had passed over their Samaria, Central America. Woon Mong Na became converted by Matt. 5:8 and dedicated his life to evangelization of Korea.

Where the Bible is read and studied, there is mission. Monasteries were centers of studying the Bible. It is no wonder that the Benedictines, the Franciscans, the Dominicans, and the Jesuits did fervent foreign mission.

Missionary Zeal of the Korean Church

The Korean church has all these motives of mission as her characteristics and has abundant human and financial resources as we have seen above. Moreover, she is full of missionary zeal. From the beginning, the Korean church was a missionary church. In 1912 she started her first cross-cultural mission and sent three missionaries to China -- 28 years since Korea had received a residential missionary.⁷⁴ Motivation for the foreign mission was to pay the favors. Korea received the gospel of eternal life from the West and the teachings of Confucius from China. The Korean church wanted to pay the debt of the gospel that she owed the West to China who before Christianity gave Korea "natural grace," which refers to the teachings of Confucius, with the "special grace,"⁷⁵ which refers to the gospel.

⁷³ William Cameron Townsend, "Tribes, Tongues, and Translators," Perspectives on the World Christian Movement, eds. Ralph D. Winter and Steven C. Hawthorne (Pasadena, Calif.: William Carey Library, 1981), 251.

⁷⁴ Cho, "Growth of Korean Missions," 110.

⁷⁵ Timothy Kiho Park, "A History of the Foreign Missionary Work of the Presbyterian Church in Korea," TS, Fuller Theological Seminary, Pasadena, Calif., 1988, p. 90.

At the first centennial anniversary of the Korean church, 1985, Korean church leaders and press called upon all Korean churches to change their features from receiving churches to giving churches. The number of missionaries that the Korean church sends out to the world has been increasing: 93 in 1979, 323 in 1982, 511 in 1986, and about 1000 in 1989.⁷⁶

In 1980, a great meeting for World gospelization, the '80 World Evangelization Crusade, was held at the Yoido Plaza, Seoul, where great meetings for national evangelization had been held many times. Joon-Gon Kim, the executive chairman for the crusade, estimated that 300,000 people volunteered to invest one year of their lives overseas as missionaries and said that they had launched a program to send 100,000 missionaries overseas.⁷⁷ There are 92 mission societies and 11 mission training institutes in Korea. 1178 missionaries work in 72 countries.⁷⁸ Because "great missionary achievement has always been reached by people rather than by method,"⁷⁹ we can hope that the Korean church, which has abundant human resources for mission and missionary zeal, will shortly be the best missionary church.

Korea's Suffering and God's Blessing

Even though Koreans do not revenge themselves on powers of the world for their injustice, at least they can be interested in earthly salvation like Latin

⁷⁶ Kyungjik Han, foreword in Nelson.

⁷⁷ Joon-Gon Kim, "Korea's Total Evangelization Movement" Korean Church Growth Explosion, 35.

⁷⁸ Nelson, 7, 181, 203.

⁷⁹ David J. Cho, "Severance, Solidarity, and Sodality, New Forces in Missions, ed. Asia Missions Association (Seoul: East-West, 1976), 173.

Americans who developed liberation theology. However, the Korean church, on the contrary, became a model church that believes and proclaims eternal salvation through Jesus Christ. Billy Graham said in his recommendation for the book Korean Church Growth Explosion,

The Growth of the Christian faith in Korea during the past 100 years is one of the most remarkable and inspiring stories in the church's history. It challenges Christians in other societies to be more faithful in witnessing to the gospel of Jesus Christ. (This quote is taken from recommendations provided by the publisher.)

Korea has been invaded by her neighbor countries countless throughout her long history of almost 5,000 years. So most common form in salutation is "Anyong-hashipnika?" and "Anyonghi-gueshipsiyo." They mean "peace" as Hebrew salutation, "Shalom." Although this salutation came from sufferings, God will make Korea, which loves peace, a peacemaker between God and man and in the world.

I am going to mention one of the harassments that Korea suffered, which took place in recent times. Since 1905, Korea had been occupied by Japan for 40 years. Toward the end of the occupation, Japan brought on World War II. While it was carrying out its war, countless Korean youths were taken by force to battlefields and died for Japan. Korean girls were taken to battlefields for the purpose of gratifying Japanese soldiers' sexual desires and were made their victims. Korean people were hungry and wandered about mountains to find edible roots and barks of trees because Japan took all of their food for its soldiers. At last Japan surrendered to the Allies in 1945.

All Korean people jumped and shouted for joy at the news of Japanese surrender because they would be liberated from Japan. However, unfortunately, Korea had to meet another sorrow. To accept the surrender of Japanese forces in

Korea, USA and USSR agreed to divide the Peninsular of Korea at the 38th parallel - USSR occupying the north of the 38th parallel and USA the south. It was done irregardless of Korean opinion, without any notice to or consultation with Korean people. By the 38th parallel, Korea has been divided for 45 years since that time. The division of Korea is not what Korean people wanted or willed. Ten million people are still suffering from family dispersed into north and south. North Koreans and South Koreans came to hate and fight between brothers despite that their common enemies were the two superpowers who brought them the division. It is a tragedy which Korean people suffer.

After World War II, Germany also was divided by the powers. They deserved to be punished with the division because they brought on the World War. It was needed to weaken Germany by the division for the peace of the world. However, it is unjust that Korea was divided. Korean people are humble and love peace. They are victims of World War II. Why did they have to be divided instead of Japan which brought on World War II? Although East and West Germany have been unified, Korea has not yet. We Koreans have "Han," which means a revengeful feeling on an enemy. If salvation is earthly, we have to abhor and fight against the United States, the Union of Soviet Socialist Republics and Japan; however, we have to forgive our enemies in Jesus Christ. It is because through Him we have already obtained salvation, eternal life.

If salvation is earthly, this world will be involved in hatred and fights. Imagine what would happen if all Christians in the world sought their wealth, claimed their rights, and avenged their enemy to obtain "salvation today."

God is on the side of those who suffer unfairness. God blessed Korea which has suffered unfairness. He made her God's nation which can pay evil with good by doing Jesus-centric mission. He will make her "a nation producing the

fruits of it,⁸⁰ leading the lost of the world to the Lord Jesus so that they may get eternal life.

Jesus-centric Mission of Korean Missionaries

Korean missionaries have proclaimed the gospel that Jesus is the Savior. Even though some of them serve as orphanage founders, doctors, land cultivators, teachers, nurses, and so forth, the goal of their missions is to transmit the gospel of Jesus Christ. Purposes of establishment of Mission societies in Korea are to carry out the Great Commission of Jesus or to proclaim the gospel of Jesus Christ.⁸¹ The Statement of the All-Asia Mission Consultation, Seoul '73, whose host was the Korean church, reads "[God]...provided salvation for all mankind in the death and resurrection of Jesus Christ, offering man forgiveness and the Holy Spirit to recreate him for eternal life...."⁸² The Seoul Declaration on Christian Mission, 1975, reads:

We are therefore obliged to declare that the essential and fundamental task of the Christian mission is to proclaim the redemptive power of the gospel of Jesus Christ which transforms even the structures of society.

We recognize that we have to turn back from the sociological dimension of "Salvation Today," and return to original dimension of "Salvation from Sin."⁸³

⁸⁰ Matt. 21:43.

⁸¹ See Nelson.

⁸² "The Statement of the All-Asia Mission Consultation, Seoul '73," New Forces in Missions, 245.

⁸³ "The Declaration on Christian Mission," New Forces in Missions, 395.

It also reads, "We cannot accept, as a part of the Christian mission, any activity which challenges biblical authority."⁸⁴ It concludes, "We therefore declare that we are obliged to carry out that commission in the Pauline spirit, proclaiming nothing but the Gospel of the Cross."⁸⁵

When we read the reports of Korean missionaries who participated in the meeting Korean World Mission '88, which was held in Wheaton, Illinois, in 1988, we can find they all have the Great Commission as their motivations of missions and spare no pains for transmission of the Gospel of Jesus Christ.⁸⁶

Among Korean missionaries in the cross-cultural mission, there is no missionary who has liberal theology⁸⁷ which advocates earthly salvation.

Jesus-centric Mission and Social Activity

I am convinced that the evangelical understanding of mission that is based on the Great Commission is right. It is because I believe in the inerrancy⁸⁸ of the Bible and Jesus' absolute Lordship from his divinity. Social activity is based on love which Jesus commanded in the Great Commission. However, social activity is no longer mission unless its goal is to transmit the gospel of Jesus.

⁸⁴ Ibid., 398.

⁸⁵ Ibid., 402.

⁸⁶ See Suk-Hee Ko, ed., Acts of Korean Missionaries for the Third World and Strategy (Flushing, N.Y: WEPA, 1988).

⁸⁷ Kyung Cheol Han, 61.

⁸⁸ "The foundation of all conservative missionary work is the concept of the Bible as the infallible Word of God." See Herold Lindsell, "Fundamentals for a Philosophy of the Christian Mission," The Theology of the Christian Mission, 239.

Mission cannot be performed without its content, reconciliation between God and man through Jesus and His cross.⁸⁹ "Our message is that God was making all mankind his friends through Christ."⁹⁰ It is the good news to humankind who shall be destroyed because of being God's enemy.⁹¹ God entrusted the message of reconciliation to us.⁹²

However, if we proclaim the gospel in word alone and cannot show ourselves new beings in deed, that may bring disgrace on God's name rather than mission. Jesus' telling us to teach people to obey everything he commanded us in the Great Commission premises that we obey his commandments before teaching them to others. His commandment is, in a word, love.⁹³ If we have no love, we are nothing.⁹⁴ When we love neighbours, we become authentic Christians. So, I see affirmatively the ecumenical understanding of mission such as "social action," "to encounter needs of people," "presence of God in places of difficulty," "liberation and humanization," etc. Those are descriptions of contextualized love. When we understand mission as what the church should do, we can say that mission includes social action. God gave us even His Son because He loved this

⁸⁹ 1 Cor. 15:1-4, 2:2.

"These two sentences, 'Mission is missio Dei' and 'The Cross of Jesus Christ is the center of mission,' belong indissolubly together...If the second sentence does not follow the first, there exists the danger of making a timeless speculation out of the truth of missio Dei." In Wilhelm Anderson, "Further Toward a Theology of Mission," The Theology of the Christian Mission, 303.

⁹⁰ 2 Cor. 5:19 (TEV).

⁹¹ Rom. 5:10.

⁹² 2 Cor. 5:18-19.

⁹³ John 13:34.

⁹⁴ 1 Cor. 13:2.

world.⁹⁵ God works for reconciliation with the world and His will's being done on earth as it is in heaven.

To put it all together, mission is to proclaim that Jesus is the only Savior for the world, performing His teachings, in a word, love. The Christian mission in the twenty-first century should be understood in diversification of its methods while keeping its contents. God gave a different gift to each person. "Having gifts that differ according to the grace given to us,"⁹⁶ we have to do mission. If our gift is to spread God's message, we should do it. If it is to serve the society, we should serve.⁹⁷ We can evangelize in the regions where people never heard the name of Jesus. We can share suffering with the oppressed in the place where there is despotism. We can try to reform the social structure in the place where the structure makes humanity distorted. We can teach the people in the area where people are hungry in ignorance of how to do farming. Thus we can act appropriately to the various contexts.

However, all these activities are no longer mission unless the goal of them is to transmit the gospel that Jesus is the Christ. Without the gospel of Jesus' redemption, they are merely social works which people who refuse to accept Jesus as the Lord in other religions can do, too.

⁹⁵ John 3:16.

⁹⁶ Rom. 12:6.

⁹⁷ Rom. 12:6-8.

Jesus-centric Mission and the Kingdom of God

Global Context

The global Context, or the conditions of our mission field, is as following:⁹⁸

Injustice reigns over the world. Women who work two-thirds of all man-hours receive a tenth of the world's income. The colored people are oppressed for the reason that they are born colored. They had no intention of being born so. Every hour, 1500 children die of hunger-related causes, while the rich grumble over highly nutritious meat on a good table.

There is not peace in the globe. Wars and rumours of war are raging. Nuclear weapons are produced continually. The human race faces the threat of extermination by its own product, nuclear arms. A staggering 1.8 million U.S.dollars is spent every minute throughout the world on armaments.

This earth is in danger of death by pollution. God's creation has a value of its own; however, the modern worldview in Western culture, which is based on possessive individualism and an anthropocentric attitude, has viewed the creation as a receptacle for raw materials which are only given value through exploitation. The results of this worldview are acid rain, degradation of soil and water quality, destruction of ecosystems, deforestation, drain of resources, extinction of species and "the greenhouse effect," ozone depletion, and so on.

Kingdom of God

Human survival is threatened. A tiny planet, which is the one and only ground of the human's life, is dying. This is because there is no love in this world.

⁹⁸ "Draft for the World Convocation on Justice, Peace, and the Integrity of Creation," World Council of Churches, TS. Seoul, 1990.

Christians did not give the world love because they hoped for earthly material blessings, too, like people who do not know the eternal world because they do not believe in Jesus. Because material value is limited, it causes competition. Competition brings forth hatred and fighting. That is why Christians did not love neighbors.

Jesus-centric mission gives the world love because of its characteristic of eternal blessings through Jesus. One who converts to Jesus and experiences His redemptive grace does not stick to the well-lived life by "this-worldly criteria."⁹⁹ Therefore, he can love neighbors without selfishness as Jesus loved the world. When all the people of the world believe in Jesus and love one another, this world will be the kingdom of God, where there is no injustice, hunger, wars, or pollution.

However, one thing that we should notice is that the human being and his world are not immortal. God of love wants to end this finite world and give man the eternal world, new heavens and a new earth.¹⁰⁰ It will be fulfilled at the time of Jesus' coming again. The world is eternal. It is the Kingdom of God. One who does not have eternal life cannot enter the eternal Kingdom because he is mortal. One who does not believe in Jesus cannot get eternal life. Therefore, one who wants to enter the Kingdom is required to convert to Jesus. Christians who have eternal life and so are already citizens¹⁰¹ of the Kingdom of God work for the Kingdom of God until the Second Advent of Jesus. This is Jesus-centric mission.

⁹⁹ Fowler, 4.

¹⁰⁰ 2 Peter 3:13.

¹⁰¹ Phil. 3:20.

Jesus-centric Mission and Other Religions

Love: Giving the Gospel

The greatest love is to give the gospel of Jesus because it means to give eternal life.

We do mission to convert people of other religions to Jesus Christ and baptize them in the name of Jesus according to the Great Commission. However, Wilfred Cantwell Smith says that such an attitude is the attitude that "we are saved and you are damned" and an arrogant and immoral one, not humility that Jesus has taught us.¹⁰²

It is love, not arrogance, to say to non-Christians, "Believe in Jesus." If when we are all drowned, someone on a boat tries to save us, how can we say, "Your attempt to save us means that you are saved, we are damned. I am not pleased with your arrogance"?

We cannot have an "better-than-thou" attitude when we meet other believers. It is not we and Christianity who can save man. We are the same sinners as people of other religions. Christianity as well as other religions is a religion which should be judged by the word of God. Only God can save us, in Jesus Christ. When we, as the same sinners as others, introduce them "Jesus," it is not arrogance but love.

¹⁰² Wilfred Cantwell Smith, "The Christians in a Religiously Pluralistic World," Christianity and Other Religions, eds. John Hick and Brian Hebblethwaite (1980; rpt., Philadelphia: Fortress, 1985), 97-98.

Jesus and Founders of Other Religions

In Jesus-centric mission, salvation that we hope for is eternal salvation. The salvation cannot be given by human beings. Therefore, founders of other religions cannot be the Christ. Jesus alone is the Christ because He is God.

When I went on a trip for evangelism, I spoke to an old woman, "Why don't you believe in Jesus?" She answered, "I have believed in Buddha for 60 years. I do not want to believe in Jesus." "Have you gotten something from Buddha?" "Something? I do not think we get anything material such as money and healing of diseases which Christianity propagandizes. I go to a temple when I feel anxiety or am disturbed in mind. Sitting in front of an image of Buddha with my eyes closed, peace comes into my mind." She said she did not do wrong to others. She seemed to think salvation means peace in mind and good relationship with others.

Peace in mind, ethics, and neighborization are things that can be hoped for without Jesus' incarnation. Before Jesus, Buddha and Confucius taught the humans not to hate, murder, steal, commit adultery, lie, and etc., and taught to love each other; especially in Confucianism, to have good relationship with others, listing specific relationships between human beings. If salvation means to humanize people in the world, not only Jesus but also other founders of religions will be Saviors or Christs.

God sent Jesus as the only Christ.¹⁰³ Our ultimate salvation is to have eternal life, to be put right with God. We were children of God. However, we did not keep our position of children through disobeying the Father. Furthermore, we, children, tried to be even the Father. Our relationship with God was broken. We

¹⁰³ Acts 4:12.

became sinners. It is sin that we are not put right with God. We were enemies of God¹⁰⁴. We could not come to Him and call Him Father. A mediator or reconciler between God and us was necessary. God sent initiatively his only Son for the purpose. The Son was born by the Holy Spirit's coming on Mary. He is the God-Man. He gave himself to redeem all mankind by dying on the cross. Sin must pay its wage, which is death, because God is righteous. Jesus died for us who must die because of sin. Now, only if we believe in this, God sentences us "Not guilty" despite the fact that we are sinners. This is God's love and grace.

Jesus fulfilled His work that breaks down the wall between God and us. When he died, the curtain hanging in the temple, which was between the Most Holy Place and the Holy Place, was torn in two. It means to open the way to go into the Most Holy Place, God, by means of the death of Himself.¹⁰⁵ Now, only with faith in Jesus in this sense, we can go to God and call Him Abba, Father. This is the salvation from sin. Therefore, Jesus is the only Christ. Jesus said, "No one goes to the Father except by me." Buddha, Confucius, and Mahomet cannot be Christs because they are merely human beings. Buddha asserted that the human being should be saved. He was a great human teacher, not the Savior. There is a great difference between Jesus and Buddha. Jesus Christ is the Way, which Gautama Buddha taught. Jesus said, "I am the way." On the other hand, Buddha said, "Nirvana really exists, and there is a way to it, too. I show it as the leader....Buddha only shows the way."¹⁰⁶

¹⁰⁴ Rom. 5:10; See also Col. 1:21-22.

¹⁰⁵ Heb. 10:19-20.

¹⁰⁶ Fumio Masutani, A Comparative Study of Buddhism and Christianity (Tokyo: Young East Association, 1957), 78.

Value of Other Religions

God revealed His will through many prophets to man before He sent Jesus.¹⁰⁷ So then, it is questionable whether God revealed His will only to Jews. Woon Mong Na says positively, "No." God is not the God of the Jews only, but of all mankind.¹⁰⁸ God revealed His will to the rest of the areas as well as to Judea: through Buddha and Confucius in the East. Woon Mong Na says:¹⁰⁹ Just as the Law of Moses and prophecies of prophets were guides of the Jews, so Confucianism of Confucius and Buddhism of Buddha played the roles of Law and prophecy in the case of Korea. Jesus did not come to do away with the Law and prophecies. Teachings of Buddha and Confucius are not abolished, but fulfilled in the gospel. They are partial truths. When what is perfect comes, what is partial will disappear.¹¹⁰ Even an extreme exclusivist Karl Barth recognized "other lights" besides the "one light."¹¹¹ The founders of other religions are like small starlights that reflect the light. Jesus is like the sun. When the sun rises, they are extinct in sunlight.

The founders of the world religions revealed God's will, partially. Buddha or Confucius, however, cannot give man salvation as Hebrew prophets cannot do. Buddhism and Confucianism have partial truths as Judaism does. The truths are

¹⁰⁷ Heb. 1:1.

¹⁰⁸ Rom. 3:29.

¹⁰⁹ Woon Mong Na, The Way of the Cross (Seoul: Aehyangsook, 1982), 140-41.

¹¹⁰ 1 Cor. 13:10.

¹¹¹ Barth, Church Dogmatics, 4/3: 139.

valuable but cannot save man. They are meaningful only if they are custodians who lead people to Jesus.¹¹²

Therefore, when we meet other religions in the missionary field, we can recognize their value if it is helpful for dialogue. Paul the Apostle became like a Jew or a Gentile in order to win them.¹¹³ Recognizing the value of other religions in dialogue may be becoming like a person of other religions. Its goal is to lead others to Jesus.

Why Not God?

Although "theocentrism"¹¹⁴ seems to be useful for dialogue with other religions, for Jesus-centric mission it cannot be accepted. It is because mission is centered on an exclusive idea of Jesus' redemptive cross.

After the summer evangelism, a student asked me, "Do we have to represent Jesus? I suppose it is sufficient to say of God instead of Jesus because God, Jesus, and the Spirit are the One. Korean people have the concept of God but see Jesus as an alien. When we evangelized, some people left us as soon as they heard us speak of Jesus, saying that Jesus was from the West."

We cannot know of God and His will perfectly without Jesus because God revealed Himself through His Son, Jesus. We cannot be saved without Jesus because God wills that all the people will be put right with himself through

¹¹² Gal. 3:24-25.

¹¹³ 1 Cor. 9:19-22.

¹¹⁴ Coward, 26.

Jesus.¹¹⁵ If we could know God and be saved without Jesus, Jesus did not have to come down to this earth.

I would like to add one thing to put emphasis on Jesus. "The truth is not tied. The truth does not depend on form, but on quality."¹¹⁶ It cannot be said that Christianity necessarily possesses the truth. Salvation is not given to those who are in a religion, including Christianity, but to those who really know, or believe in, the truth, Jesus.¹¹⁷

Faith and the Holy Spirit

The Holy Spirit makes us believe in Jesus, not founders of other religions. The Spirit had the Church started.

One day a member of the Church where I was serving in Korea came to me and asked, "Is it believed by you that the historical Jesus is your Christ? Moreover, is he Christ of all mankind? I know rationally that Jesus is the Christ. However, I cannot believe the fact. How can a Jewish Jesus who lived in Judea two thousand years ago be the Christ to me who lives in Korea today? I can never believe in that. If faith, not knowledge, leads one to salvation, I am afraid that I cannot be saved."

Even though Peter confessed Jesus was Christ, he denied Jesus three times because he knew Christ after the flesh and was not born again by the Spirit.

¹¹⁵ Rom. 3:21-26.

¹¹⁶ Words spoken by Woon Mong Na. This brought about a debate between Na and a Presbyterian church.

¹¹⁷ "You will know the truth, and the truth will make you free" (John 8:32). See also John 14:6, "I am the way, and the truth, and the life; no one comes to the Father, but by me."

However, since the day of Pentecost, he, filled with power of the Holy Spirit, dared to exclaim, "Jesus who you crucified is the Christ." He was beaten, cast into prison, and threatened with death. But he was undaunted and continued to preach, "Jesus is the Christ." The Holy Spirit made not only Peter but also all the people believe in Jesus and be His witnesses. Woon Mong Na had said before his conversion, "All religions are ways to salvation as there are many ways to the top of a mountain." However, since his experience of the Holy Spirit, he has been an ardent messenger of the gospel, "Only Jesus is the way." God pours out this Spirit on everyone. Everyone who has the Spirit, no matter where he is, in the West or the East, confesses Jesus the Christ. The Spirit is universal; Jesus is the universal Christ.

The Holy Spirit is the Spirit of Christ. Whoever does not have the Spirit of Christ does not belong to Him;¹¹⁸ in other words, he is not Christian. When the Spirit comes on one, he is in union with Jesus and consequently comes to confess that Jesus is the Christ. He becomes a witness for Jesus.¹¹⁹ No one can say "Jesus is Lord" except by the Holy Spirit.¹²⁰ The Spirit makes us of "here and now" go beyond the space of Palestine and time of two thousand years and unite with Jesus. The son of a Jewish carpenter died young, involved in an event of a kingdom. The Spirit enables us to believe His death to be death for us. The Son of God was put to death on the cross. The Spirit enables us to believe this unbelievable event, nonsense, to be God's power.

¹¹⁸ Rom. 8:9.

¹¹⁹ Acts 1:8.

¹²⁰ 1 Cor. 12:3.

The Holy Spirit is the Spirit of God. God comes as the Holy Spirit to us and does the work of His salvation in us. Whoever has the Spirit knows about God and even His secret wisdom,¹²¹ which is the way of putting people right with Himself through faith in Jesus Christ who died on the cross. The Spirit makes us God's children in Christ.¹²² When we are born again of the Spirit, we are changed from self-centered to God-centered beings. As God's children, we have fellowship with the Father and with our brothers and sisters in Christ. Consequently, this Christian community, the Church, begins. The Church started with Pentecost.

Summary

The Korean church grew to an extent that surprised Christians of the world. She has a firm faith that Jesus is the only Christ. The Jesus-only faith came through a religiously pluralistic society. The Korean church is well known as a praying church. The Holy Spirit movement continues in Korea. Korean Christians believe the Bible as the word of God. In Korean church, the Bible has final authority. There are a lot of devotees to the Lord, "servants of the Lord," in Korea.

Those characteristics are also conditions in which mission rises when we look at the history of mission. Those who received the Holy Spirit did mission. Those who had the Jesus-only faith did mission. Those who prayed did mission. Those who believed the Bible as the word of God did mission.

¹²¹ 1 Cor. 2:7-12.

¹²² Rom. 8:15-16

The Korean church, which has these characteristics, is a missionary church. Moreover, she has missionary zeal. It is God's blessing which is given to suffering Korea, which has been invaded by her neighbor countries countless throughout her long history and has sorrow of division into north and south by powers today.

Korean missionaries are doing Jesus-centric mission wherever they work. Among Korean missionaries in the cross-cultural mission, there is no missionary who advocates earthly salvation.

In relation of Jesus-centric mission with social activity, social activities are no longer mission unless it set the goal of giving Jesus' gospel. Mission cannot be performed without its content, reconciliation between God and man through Jesus and His cross. To proclaim the message is mission. However, it alone is not enough. The Great Commission tells us to teach people to obey Jesus' teachings. Jesus' teachings are summed up in a word, love. Unless we obey the teachings, we cannot teach others to do them. Social activity is expression of love. Therefore, mission is to proclaim the gospel of Jesus performing His teachings.

Jesus-centric mission is for the kingdom of God. One who hopes for earthly material blessing cannot give others love because material value is always competitive and makes people selfish. On the other hand, one who converts to Jesus, experiences His redemptive grace, and has eternal blessing, does not stick to the well-lived life by "this-worldly criteria." Therefore, he can love neighbors without selfishness as Jesus loved the world. When all the people of the world believe in Jesus and love one another, this world will be the kingdom of God, where there is no injustice, wars, pollution. However, a human being and his world are not immortal. The Kingdom of God will be fulfilled at the time of Jesus' coming again. That Kingdom is eternal.

When Jesus-centric mission meets adherents of other religions, it is love, not arrogance, to say to them, "Believe in Jesus." Founders of other religions cannot be the Christ because salvation that we hope for is eternal salvation, which only Jesus can give. Eternal salvation can be offered by God, not human. Jesus is God; others are human. Jesus redeemed us from sin on the cross and became the way to God; others can be indicators of the way.

We can recognize value of other religions. God revealed His will through many prophets to man before He sent Jesus. God did not reveal to the Jews only because all mankind are His people. To the Oriental, He revealed His will through Buddha or Confucius. However, they cannot give salvation as Hebrew prophets cannot do. Buddhism and Confucianism have partial truths as Judaism does. The truths are valuable but cannot save man.

Theocentricism is not acceptable in Jesus-centric mission because we cannot know God and His will perfectly without Jesus' incarnation and because we cannot go to God without Jesus, the Way. The Holy Spirit witnessed that Jesus is the Christ and had the Church started. The Spirit still works among us beyond time and space.

CHAPTER 5

Summary and Conclusion

Restatement of the Problem

The name of Jesus is being de-emphasized in a religiously pluralistic age of today.

This is a problem. It is related to the identity of Christianity. While recognizing other religions, theologians today think that Jesus-centricism makes the global family divided, whereas theocentricism opens the way for dialogue with other religions and enables unity of whole human beings in the kingdom of God to be possible. So, contemporary theologies tend to avoid the name of Jesus. Is Christianity without Jesus Christ possible?

If salvation were earthly, Jesus will be one of Savors. If so, we do not have to say to non-Christians, "Believe in Jesus." Instead, we can say to the Buddhist, "Believe in Buddha more sincerely." The name of Jesus is no more necessary for mission.

The thesis of this project is that the restoration of the biblical faith that Jesus is the only Christ and the Korean church's Jesus-centric mission will contribute to overcome the Christianity Identity Crisis.

Summary of Chapters

I discussed "salvation without Jesus" in the chapter 2. The trend of contemporary theologies of religions shifts from "only Jesus" to "without Jesus." Karl Barth's exclusivism that all adherents of other religions must turn away from their own religions to Jesus to be saved. It is because man can know of God only in Jesus, the God Incarnate. This exclusivism, that in this project means it regards Jesus as the only Savior, is found in Emil Brunner, Hendrik Kraemer, John N. Farquhar, and Alan C. Bouquet although their attitudes towards other religions shift to more flexibility gradually. That exclusivism is replaced inclusivism in Karl Rahner, who calls a devout adherent of other religions "anonymous Christian" and recognizes possibility of salvation in other religions. Inclusivism shifts to Pluralism in John Hick, Wilfred C. Smith, and Paul F. Knitter. In them Jesus is relative and one of Christs. "Salvation without Jesus" is, for them, possible by changing the meaning of salvation from eternal one to this-worldly.

This trend appears vividly in Liberation theology. In it salvation is to become human. Jesus is a liberator of the oppressed, poor, alienated, and etc. Savior is man himself.

The biblical traditional salvation is eternal one. The purpose of Jesus' coming to this world was to give us eternal life. His Kingdom is not earthly. He went off to the hill when the crowd was about to make Him king. He did not use his power that he could call more than twelve armies of angels in front of the power of constructive evil, but was crucified. It was because His death was the means of opening the way to eternal life. Paul said, "We fix our attention, not on things that are seen, but on things that are unseen. What can be seen lasts only for a time, but what cannot be seen lasts for ever."

Eternal salvation results in the Jesuscenteredness because eternal life is beyond limitations of man. Human beings, helpless sinners, cannot reach to being righteous by themselves to go in eternity. They need God's help and redemption from sin. It is Jesus that helped us as God and redeemed us from sin. In this, Jesus is absolute, unique and necessary for salvation.

Earthly salvation results in relativism in which Jesus is one of Christs. The founders of the world religions as well as Jesus told man to love one another, to be human, or to be free from selfishness. If salvation is for the better world, the founders of the world religions are all Christs. Earthly salvation can be hoped even without Jesus. In this, Jesus is relative and not always necessary. From the perspective of earthly salvation, salvation without Jesus is possible.

In the chapter 3, I dealt with "mission without Jesus." For the first time as a Gentile Cornelius received the gospel. Although he was working for the kingdom in the perspective of contemporary theologies, God gave him an opportunity to hear the name of Jesus. It is because the name of Jesus is necessary for salvation.

Paul the Apostle dedicated himself to preach salvation by the Jesus-only faith, not deed. When a debate happened in the mission field, the Jerusalem Conference approved his doctrine that the Jesus-only faith is necessary and enough for salvation.

Countless martyrs were willing to throw away their lives to keep their faith only in Jesus. That martyrdom is everlasting witness to Jesus and mission toward the world.

Friars and monks abandoned their worldly lives for Jesus' sake and carried the gospel that Jesus is the Savior to the world. The missionaries of the "Great Century" tried to take the gospel to the heathen before their dying without Jesus.

Today people who opposed the traditional mission appeared. A debate happened. This contemporary debate can be compared with the debate of the early church. Then Jewish Christians insisted that both deed and faith were required to be saved; Pauline Christians the faith in Jesus alone. Today Ecumenicals also insist on both deed and faith, or rather human deed more than faith in Jesus; Evangelicals the Jesus-only faith.

In Uppsala, the objective of mission was "the new humanity." Bangkok emphasized "Salvation Today" which works in the struggle for economic justice and for human dignity. Evangelicals attacked that trend toward this-worldly salvation: no mention about faith; loss of vertical dimension of Christianity; the replacement of theology by anthropology; ignorance of God's righteous wrath against sin; and "an anti-Christian temptation."

Some theologians insists that the goal of Christian mission should turn from conversion to Jesus to establishing the kingdom of God. According to them, the mercy God wands to save all mankind unconditionally - universalism. No idea of original sin nor any repent and belief in the Redeemer Jesus requires. Eventually, mission without proclaiming redemption of Jesus' Cross, that is, mission without Jesus, is told.

If the Church goes continually toward this direction, she will break down because she loses her foundation, which is the faith that Jesus is the only Christ and God. A leader is required to lead strongly Christianity to prevent this risk. The author hopes that the leader will be the Korean Church.

The chapter 4 was about Jesus-centric mission of the Korean church. The Korean church growth was caused by her characteristics: the Jesus-only faith, prayer, the Holy Spirit movement, authority of the Bible, and abundant resources. Those characteristics are also conditions in which mission rises. The Korean church will be the significant missionary church in the world. She has missionary zeal.

Korean Missionaries are doing Jesus-centric mission wherever they work. In relation of Jesus-centric mission with social activity, they are no longer mission unless they set the goal at giving of Jesus' gospel. Jesus-centric mission is for the kingdom of God, where conversion to Jesus is required in order to enter. The Kingdom will be fulfilled at the Second Advent of Jesus. When Jesus-centric mission meets adherents of other religions, it is love not arrogance to say to them, "Believe in Jesus." Founders of other religions cannot be the Christ because salvation that we hope for is eternal salvation, which only Jesus can give. We can recognize value of other religions, which have partial truths that cannot save man. Theocentrism is not acceptable in Jesus-centric mission because we cannot know God and His will perfectly without Jesus' incarnation. The Holy Spirit witnesses that Jesus is the Christ. The Spirit had the Church started.

Suggestion for Further Study

Although I did not deal with the following question in this project, it is worth studying in the Evangelical mission theology.

Jesus-centric mission that only the name of Jesus gives man salvation raises a question how people before Jesus can be saved. The question can be also applied to people who did not hear the name of Jesus in this life geographically, people who come to believe other religion due to their family traditions or

national religions, people who did not have any faith freely under the laws of governments, people who did not believe in Jesus due to misunderstanding from wrong education, and people who are killed by murders or accidents before believing in Jesus.

Tissa Balasuriya from Sri Lanka raises a question:

As an Asian I cannot accept as divine and true any teaching which begins with the presupposition that all my ancestors for innumerable generations are eternally damned by God unless they had been baptized in or were related to one of the Christian institutional churches.

He reaches this conclusion:

We have to rethink basically our 'conversion mentality.' We have to rid ourselves of a competitive mentality with regard to other religions; suspicions need to be replaced by warmth and a desire for understanding.¹

Although having the same starting point as Balasuriya, there is one who reaches a different conclusion. Woon Mong Na of Korea asserts,

Regarding that all our ancestors of 75 years ago² fell into hell because they could not hear of the name of Jesus, their blood is shouting with righteous indignation in me who is of the same blood. Did God indeed throw them to hell? By no means! If they had been damned by the reason that they died out of reach of the name of Jesus because of difference of time and space, with which they were helpless, where can we find out God who is merciful infinitely not willing to destroy even a single soul and God who is righteous, just, and not one-sided?³

However, he did not fall to relativism. He is keeping the Jesus-only faith. It is because he cannot betray Jesus who called, saved him and affirmed it by giving

¹ Tissa Balasuriya, Liberation of Theology in Asia (Maryknoll: Orbis, 1980), 19-20.

² This refers to the fact that Western missionaries came to Korea in 1885.

³ Woon Mong Na, Sermons of Salvation for the Nation (Seoul: Aehyangsook, 1963), 144.

the Holy Spirit to him. His proposal⁴ regarding the question is that Jesus went and preached to the spirits in prison⁵ and opened the way to salvation to the dead. Those who believe the name of Jesus there though in the prison will be saved. That proposal implies that man can have another chance to believe in Jesus after he departs from this life. According to Na, however, it is limited because to believe in Jesus there is hard for those who did not believe in Jesus in this life despite that they heard the gospel.

We believe the Lord will repay everyone for what he has done.⁶ Believing in Jesus is salvation; not believing destruction. It is necessary to provide all persons with the name of Jesus in order to believe or not in Him. If through no fault of his own someone did not know the name of Jesus in this life, God will not damn him forever. He will provide him with an opportunity to hear the name of Jesus so that he might accept or reject Him in the next life.

This view is called the idea of a "second chance." It is mentioned by some theologians whatever pros and cons they are.

Louis Berkhof writes that some theologians adopt the theory of a "second probation" that in the intermediate state those who died in their sins will have another opportunity to accept Christ on the verse 1 Peter 3:19; 4:6. However, Berkhof denies the theory, saying, "Even if these passages did teach the Christ

⁴ Na, The Way of the Cross, 170.

⁵ 1 Peter 3:19, 4:6.

⁶ Matt. 16:27.

actually went into the underworld to preach, His offer of salvation would extend only to those who died before His crucifixion."⁷

Hendrikus Berkhof asks, "How could we stand it in a world which offers such unequal opportunities, a world which is drenched in injustice, if we could not also expect this from God?" after stating that millions of people, the outlawed, the victims of discrimination, and the oppressed, were in this life never be able to answer to God's purpose due to the sins of others. He says, "[God's] judgement upon the oppressors must imply the deliverance of their victims." He says, however, the idea of a "second chance" is "pious fantasy" and does not resolve the above problem.⁸

Richard Quebedeaux points out the trends of universalism in the younger evangelicals, introducing "a highly respected younger evangelical theologian" Clark Pinnock's article, "Why Is Jesus the Only Way?."⁹ Quebedeaux says, "Pinnock, obviously, would like to give a second chance to the sincere seekers after God who have never heard of Jesus Christ."¹⁰

Donald G. Bloesch says that he believes, as Jonathan Edwards and P. T. Forsyth did, that God "will see to it that no person is beleft of the opportunity to come to Jesus Christ," adding "even if this be not in this life." He warns, however,

⁷ Louis Berkhof, Reformed Dogmatics, 2nd revised and enlarged ed. (Grand Rapids: Eerdmans, 1941), 341, 692-93.

⁸ Hendrikus Berkhof, Christian Faith, revised ed., trans. Sierd Woudstra (Grand Rapids: Eerdmans, 1986), 533-36.

⁹ Clark Pinnock, "Why Is Jesus the Only Way?," Eternity 27 (December 1976): 13-15f.

¹⁰ Quebedeaux, 21.

that we must not fall into the delusion that persons who are not yet in conscious fellowship with Christ are already saved."¹¹

Lesslie Newbigin says, "We should try to understand the place in God's purpose of all those millions who have lived and died out of reach of the story which we believe to be the clue to universal history."¹²

Russell F. Aldwinckle, who says that we have to avoid the conclusion that historical and geographical accident permanently excludes all non-Christians from the possibility of salvation because God's just and loving nature cannot permanently reject people on the grounds of an ignorance.¹³ He also asks, "Is Socrates saved?" and answers, "Gos's final decision about Socrates has not yet been made." His implication is that during the life after the physical death and before "the final summing-up" at the parousia of Christ non-Christian may spiritually grow and respond to Jesus Christ.¹⁴

This project goes no longer about this question. I suggest this problem will be worthy of dealing with in Evangelical conservative theology. The idea of a second chance, however, may fall into universalism and cut the nerve of evangelism.

Anyway, Salvation depends on God. He will judge. Obeying the Great Commission, we have only to proclaim salvation by the Jesus-only faith wherever it is fulfilled.

¹¹ Donald G. Bloesch, Essentials of Evangelical Theology, vol. 1 (San Francisco: Harper and Row, 1978), 245-46.

¹² Newbigin, 201-02.

¹³ Aldwinckle, 180.

¹⁴ Ibid., 210-13.

Conclusion

We live in a religiously pluralistic age. In this time, it is important for Christians how to live, especially in relation with other religions. This is unavoidable problem for Christians because we cannot but do mission and then we must meet people of other religions. Which is right, to convert them to Jesus Christ or to let them go their own ways?

The former is traditional mission; the latter is told in some contemporary theologies. The reason why the former is justified is the Great Commission. The latter seeks its justification in God: God is love and wants to save all mankind. God loved this world so much that He gave His only Son. The Son showed true love to mankind so that they may follow Him. The love is not to build walls between human beings, but to pull down the walls. To force people of other religions to believe in Jesus is to build a wall. Instead, to work together for realization of love in this world is God's will. For that, God sent Jesus to this world - *missio Dei*. The mission of the church is to participate in the very God's mission.

The author is, however, on the side of the former. He experienced in the Holy Spirit redemptive grace of Jesus from sin. He accepted Jesus as his Lord. Jesus says that He is the only Lord and Savior of the world through the Bible. The Lord asks him to preach the message, "Believe in Jesus who alone is the Savior."

In this project the author showed Jesus-centric faith and mission of Korea. The Korean church is alive. The church without mission is dead. As Brunner said, "The Church exists by mission, just as a fire exists by burning. When there is no mission, there is no Church; and where there is neither Church nor mission, there is no faith." She is carrying out mission, Jesus-centric mission.

In spite of the strong stream of "salvation without Jesus" and "mission without Jesus" of contemporary theologies in the religiously pluralistic age, the author hopes that the Korean church will keep the faith in only Jesus, listening to Jesus, "Do you also wish to go away?" and answering as Peter did, "Lord, to whom shall we go? You have the words of eternal life."¹⁵ The author also hopes that the Korean church will continue to do mission declaring, "Believe in Jesus Christ," to the end of the earth with love that Jesus showed dying for us. Woon Mong Na said, "An alive Christian says 'Christ Jesus.' A dead cock cannot crow."

¹⁵ John 6:67-68.

Appendix

Bibliographical Essay

Announcing the Reign of God, by Mortimer Arias (Philadelphia: Fortress, 1984).

Arias has written this book on mission from the perspective of the kingdom of God. He claims that he is centered on Jesus and is evangelical. He says, "it will not be enough to go around the globe 'saving souls' with a census chart to get individuals to make 'instant decisions' for Christ." Instead, we have to announce the kingdom of God which Jesus announced as gift, hope, and as a call to discipleship.

His notable statement is "free forgiveness." Arias insists that Jesus forgave sinners before they repented of their sins. In the Christian mission, he says, it is not "good news" to put a burden of repentance on non-Christians.

Christianity and Other Religions, edited by John Hick and Brian Hebblethwaite (1980; rpt., Philadelphia: Fortress, 1985).

Hick has brought together almost all the basic articles for study of the relationship between Christianity and other religions. This book is worthy to be called a classic in the discipline of theology of religions. Contributors include Troeltsch, Barth, Rahner, Smith, Tillich, Panikkar, Samartha, Hick, Moltmann, Taylor, and a document from Vatican II. Except for Barth, they lean in the direction of Hick's "Copernican revolution in theology."

No Other Name?, by Paul F. Knitter (Maryknoll: Orbis, 1985).

Knitter's intention in writing this book is to make the Christian aware of his vocation to work together with those who believe in names other than Jesus, for the salvation, which means, in him, the welfare of all humanity.

He drives his argument toward the conclusion that the claim that Jesus is the one and only Christ is not adequate for this religiously pluralistic world. In the first part of his book, he argues that every religion is relative. In the second part, he classifies the Christian attitudes toward other religions into the conservative Evangelical model, the Protestant mainline model, the Catholic model, and the Godcentric model and criticizes the former three. His complaint against the three is that they either do not recognize salvation in other religions or still claim the normativity of Christianity.

This book covers almost all the discussions on the Christian attitudes toward other religions and is persuasive.

A Concise History of the Christian World Mission, revised ed., by J. Herbert Kane (1978; rpt., Grand Rapids: Baker, 1989).

Kane's book is a panoramic view of missions from Pentecost to the present. While the books on the Christian world mission are mostly too long and too detailed for popular use, this book is concise and adequate to one's needs for a working knowledge of the Christian world mission.

In the last chapter titled "Missions in Prospect," he says, "The world mission of the church will continue to the end of the age in spite of the vicissitudes of human history." He also mentions dialogue with men of other faiths: "It was used by Jesus and Paul." His "dialogue" is to lead non-Christians to Christ. He implies that the Christian can preach the gospel to people of other religions easier than before. One does not have to cross the ocean to reach to Muslims, Buddhists, and Hindus, because of their presence in the Western world. These non-Christians are much more open to the gospel than they ever were in their home countries. He lists both many difficulties besetting the missionary enterprise and encouraging signs. Of them, "things that make us sing for joy" are spiritual renewal, an increasing awareness of world problems, an increasing interest in evangelism and in church growth, guided tours of the mission fields, and missiology as a respectable academic discipline.

Contemporary American Theologies, by Deane William Ferm (San Francisco: Harper and Row, 1981).

In this 182 pages book Ferm has summarized almost all the major trends in contemporary American Christian theology: Protestant theology (1900-1960), the secularism of the sixties, black theology, South American liberation theology, feminist theology, evangelical theology, Roman Catholic theology, and the future of American theology. This book is clearly written and easy to read.

He has made judgements on the theologies of the 1960s and 1970s that they have often neglected the outer history and so the result has been a fractured faith. Ferm has referred to some of the literature. Hamilton's article entitled "Thursday's Child" is one of them.

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